UNITARIANISM

Philosophically and Theologically Examined:

IN A SERIES OF PERIODICAL NUMBERS;

COMPRISING

A COMPLETE REFUTATION

OF THE

LEADING PRINCIPLES

OF

THE UNITARIAN SYSTEM.

"Videte, ne quis vos decipiat per Philosophiam et inanem fallaciam, secundum traditionem hominum, secundum elementa mundi, et non secundum Christum: quia in ipso inhabitat omnis plenitudo Divinitatis corporaliter."

"Beware, lest any man impose upon you by Philosophy and Vain fallacy, according to the tradition of men, according to the rudiments of the World, and not according to Christ: For in him dwelleth all the fulness of the Godhead corporally." Colossians, ii. chapter, 8, 9.

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DISTRICT OF COLUMBIA, to wit:

BE IT REMEMBERED, That, on the twelfth day of September, in the year one thousand eight hundred and twenty-one, and of the Independence of the United States of America the forty-sixth, Anthony Kohlmann, of the said district, has deposited in the office of the Clerk of the District Court, for the District of Columbia, the title of a book, the right whereof he claims as author, in the words following, to wit:

"Unitarianism Philosophically and Theologically examined: in a series of periodical numbers; comprising a Complete Refutation of the Leading Principles of the Unitarian System."

In conformity of the Act of the Congress of the United States, entitled "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to the Act, entitled "An Act supplementary to an Act, entitled 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching, historical and other prints."

[L. S.] IN TESTIMONY WHEREOF, I have hereunto set my hand, and affixed the public seal of my office, the day and year aforesaid.

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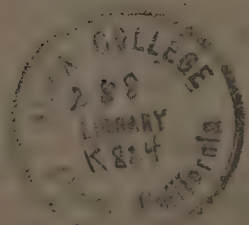

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PREFACE.

WE do not recollect to have met, in all antiquity, with any document on the exalted mysteries of the Trinity, the Godhead of Jesus Christ, the incarnation and the union of his two natures, that can be compared, either in loftiness of thought, conciseness of sentence, or copiousness and perspicuity of expression, with the incomparable writings of St. Leo the Great on those mysteries. They may justly be styled masterpieces of more divine than human eloquence. The Son of God having chosen, as is the constant opinion of the church, this great man, to vindicate and explain, in a most noble and luminous manner, the divine œconomy of his exalted mysteries, of all sacred monuments, the following extracts from his works have been thought fittest and best adapted to preface the sublime theme of the Godhead of Jesus Christ, which we have undertaken to defend in the present volume.

VII. SERMON OF ST. LEO,

On the solemnity of the birth of Christ, commonly called Christmas, in which the holy Doctor explains the mystery of the two natures in Christ.

"He truly worships and piously celebrates the solemnity of this day, dearly beloved, who neither conceives of the incarnation of the Lord any thing that is erroneous, nor of the Deity any thing that is unworthy of it. For it is an evil of equal danger, either to deny him the truth of our nature, or his equality with the glory of the Father. When, therefore, we set about to understand the mystery of the birth of Christ, by which he was born of a virgin mother, let the darkness of human reasoning be driven far away, and let the smoke of earthly wisdom depart from the eye of enlightened faith. The authority on which we believe is divine, divine is the doctrine which we follow. For whether we give ear to the attestations of the old law, to the oracles of the prophets, or to the evangelical trumpet, that which St. John, filled with the Holy Ghost, thundered out, is true. "In the begin-

ning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by him, and without him nothing was made." And, what the same preacher adds, is likewise true: "The Word was made flesh and dwelt among us; and we have seen his glory, the glory as of the only-begotten of the Father." In both natures, therefore, is one and the same Son of God, who, whilst he assumes our nature, does not lose his own; and who, whilst he renews man in man, perseveres unchangeable in himself. For the Godhead, which he possesses in common with the Father, suffered no disparagement of its omnipotence, nor did the *form* of a servant alter the *form* of God. For the supreme and everlasting essence, which has stooped down to the salvation mankind, has indeed transferred us into his glory, but has not ceased to be what it was. Hence, when the only-begotten of the Father acknowledges himself to be *less* than the Father, to whom he declares himself to be *equal*, he shows the truth of both forms in himself; insomuch, that the inequality in him shows his human, and the equality his divine nature. The corporeal birth, therefore, detracted nothing from the majesty of the Son of God, and added nothing to it, because an incommutable substance can neither be lessened nor increased. For, when we say, that *the word was made flesh*, we do not mean to signify that the divine nature has been changed into flesh, but that the flesh has been taken up into the unity of person, by which flesh, no doubt, the whole man is understood, with whom, within the womb of a virgin, which was made fruitful by the Holy Ghost, and which was never to be deprived of its virginity, the Son of God is so inseparably united, that he, who was before all times begotten of the essence of the Father, is one and the same, who is begotten in time from the womb of a virgin. For we could not possibly be loosened otherwise from the fetters of eternal death, unless *he* had debased himself in our nature, *who* remained omnipotent in his own."

* * * *

Extract from the Epistle of St. Leo the Great, to St. Flavian, Bishop of Constantinople, on the Mystery of the Incarnation, against the impiety of Eutyches.

Leo, Bishop, to his most beloved Brother, Flavian, Bishop of Constantinople.

* * * * * * * * * * * * * * * *

The Son of God, therefore, enters into this low world, coming down from his heavenly throne, but not departing from the glory of the Father, begotten after a new order, a new birth. After a *new order*, because being invisible in his own essence, he was made visible in our nature. He that cannot be contained, would be contained. He that existed before all times, began to exist in time. The Lord of the Universe, overshadowing the immensity of his majesty, took the form of a servant. The impassible God did not disdain to be a passible man, and the immortal to be subject to the laws of death. But begotten by a new birth, because the undefiled virginity furnished, indeed, the matter for the body, but was an utter stranger to concupiscence. The nature, therefore, was taken from the mother of the Lord, but not the guilt, neither is this nature in the Lord Jesus Christ, born of the womb of a virgin, different from ours, because his birth is wonderful; for he who is true God, the same is true man. And there is no fiction in this unity, since the lowness of man and the sublimity of the Godhead are united together. For, as God is not altered by mercy, so man is not consumed by dignity. For each form acts in communion with the other what is proper to it, that is to say, the word works what belongs to the word, and the flesh executes what belongs to the flesh. One of these natures flashes with miracles, whilst the other is smarting under injuries. And as the word did not recede from an equality with the Father's glory, so neither did the flesh abandon the nature of our race. For one and the same is (what must be often said) truly the Son of God, and truly the Son of man. *God*, because "in the beginning was the Word, and the Word was with God, and the Word was God:" *Man*, because "the Word was made flesh and dwelt amongst us." *God*, because "all things were made by him, and without him nothing was made:" *Man*, because born of a woman, made under the law.

The birth of the flesh is the manifestation of the human nature; the bringing forth of a virgin, is the indication of divine power. The infancy of a little one is shown by the lowness of the cradle; the greatness of the Most High is declared by the concert of angels. *He* whom ungodly Herod seeks to kill, is like other men as to his first beginnings, but *he is* the Lord of all, whom the wise men adore with joy on their knees. When he came to the baptism of John, his precursor, in order that that which was covered under the veil of the flesh, may not be hidden, the voice of the Father, thundering from the heavens, said "This is my beloved Son, in whom I am well pleased." Whom, therefore, the craftiness of the Devil tempted as *man*, to the same as to *God* the angels minister. To hunger, to thirst, to be fatigued, manifestly belong to the human nature; but to feed five thousand men with five loaves of bread, to give to the Samaritan woman living water, the effect of which is to cause her who has drunk of it, not to thirst any longer, to walk on the surface of the sea without sinking, and to awe the swelling of the waves in rebuking the tempest, is unquestionably divine. As, therefore, (to pass over in silence many other instances,) it does not belong to the same nature to weep from a feeling of commiseration over a departed friend, and to restore the same to life at the command of his voice, after having been buried for four full days, or to hang on the cross, and, by turning the day into the night, cause all the elements to tremble, or to be pierced with nails, and to open the gates of paradise to the faith of the thief: so likewise does it not belong to the same nature to say, "I and the Father are one," and to say, "The Father is greater than I." For, although in the Lord Jesus Christ there is but one person of both God and man; another, however, is the nature from which contumely is common to both, and another the nature from which glory is common to each. From our nature it comes that his humanity is less than the Father, from the Father he has it that his divinity is equal to the Father. * * * * * * * * * *

UNITARIANISM

PHILOSOPHICALLY AND THEOLOGICALLY EXAMINED.

NO. VIII.

On the Divinity of Jesus Christ, the only begotten Son of God.

"Εν αρχη ην ο λογος, και ὁ λογος ην προς τον Θεον και Θεος ην ο λογος, —και ο λογος σαρξ εγενετο."

"In the beginning was the Word, and the Word was with God, and the Word was God.—And the Word was made flesh." *John*, i. 1—14.

"Neque igitur Dominus, neque Spiritus Sanctus, neque Apostoli, eum qui non esset Deus, definitive et absolute Deum nominassent aliquando, nisi esset verus Deus: neque Dominum appellassent aliquem ex sua persona, nisi qui dominatur omnium, Deum Patrem, et Filium ejus. Vere igitur cum Pater sit Dominus et Filius vere sit Dominus, merito Spiritus Sanctus Domini appellatione signavit eos." *S. Irenæus, lib.* iii. *adv. hæres. cap.* vii.

"Neither, therefore, the Lord, nor the Holy Ghost, nor the Apostles would ever have called him (Jesus Christ,) *God*, unless he were true God. Neither would they have called any one personally, *Lord*, unless him who is Lord of all things, God the Father, and his Son. As therefore the Father is truly Lord, and the Son is truly Lord, it is with reason that the Holy Ghost has designated them by the appellation of *Lord*."

CHAPTER III.

On the Eternal Generation of Jesus Christ as the Word of God the Father.

I. *Dogmatic Position.*

CCVI. *Jesus Christ as to his Divine Nature existed before he was born of the Blessed Virgin Mary.*

A few Scripture passages will render this position undeniable.

1st Proof. John, vi. c. 8. Christ says to his disciples, "Doth this scandalize you? If then you should see the Son of Man ascend up, where he was *before?*" Whence I thus argue: Jesus, according to the Scriptures, ascended into heaven. But Jesus Christ declares, that "he was there *before.*" He, therefore, was in heaven before he was upon earth; but he was not there according to his human nature, therefore, according to his divine nature; Jesus Christ is, of course, the true God, or at least existed before he was born of his blessed Mother.

2d. Proof. Phill. ii. c. 6. "Who (Christ) being in the *form of God* thought it no robbery himself to be *equal to God;* but debased himself by taking the *form of a servant,* being made to the likeness of man, and in shape found as a man." From this passage I thus reason: Christ was "in the *form* or nature *of God,* and thought it no robbery himself to be *equal to God,* before he debased himself, before he took the *form of a servant,* and was made to the likeness of man: he was therefore true God, before he became a servant: he existed, therefore, before he became a *servant or man* born of the blessed Virgin Mary.

3d. Proof. St. John being about to speak of Christ takes the exordium of his Gospel from the eternal origin of the Divine Word, from his excellence, power, munificence, and overflowing charity towards men: then at the 14th verse begins to describe the temporal birth of the Divine Word in the flesh. Here are his words: "In the beginning was the Word, and the Word was with God;" behold the heavenly and eternal origin of the Word! "And the Word was God;" behold his divine essence! All things were made by him; and without him was made nothing that was made. In him was life;" behold his sovereign creative power! "He was the true light, which enlighteneth every man that cometh into this world;" behold the munificence and excessive charity of the Divine Word towards men! "And the Word was made flesh." Behold the human nature taken by the Divine Word! Whence I form this argument: "The Word was made flesh, or man;"

the Word was, therefore, before he became man. Again, the Word was in the beginning of the creation of all things, and was with God; he, therefore, as *the Word*, existed before he took human nature.

4th Proof. John, viii. 56. Christ says to the Jews, "Abraham, your father, rejoiced that he might see my day: he saw it and was glad. The Jews then said to him, Thou art not yet fifty years old; and hast thou seen Abraham? Jesus said to them: Amen, Amen, I say to you, before Abraham was made, *I am.*" Christ was before Abraham; he existed, therefore prior to his temporal birth.

5th Proof. John, xvii. 5. Christ thus prays to the Father, "And now glorify thou me, O Father, with thyself, with the glory which I had with thee before the world was." Christ had glory with the Father, before the world was; he existed, therefore, before the creation of the world.

What has been proved in this position respecting the pre-existence of Christ, is of itself sufficient to overthrow Unitarianism. For the pre-existence of Christ as the *divine Word*, before the creation of the world, necessarily supposes his eternity. For, if nothing respecting duration be conceivable by men but time and eternity, that of course which exists before the creation of things, and by a necessary consequence before time, must needs be eternal. Having therefore shown that Christ exists before time, it necessarily follows that he must be eternal. That all things were created by Christ, the Arians themselves the natural ancestors of the Unitarians, but in this respect more pious than their offspring, could not deny; for the Scripture evidence on this head is too irresistible, as we have seen already, and will still more appear from what remains to be said. But whether we consult the indubitable maxims of philosophy, or the oracles of theology, a Being that possesses the creative power, a power essentially implying omnipotence, must be infinite in all kind of perfection: For creation necessarily supposes an infinite and unlimited power in the agent, which nothing can resist, and which every thing must obey, "which calls things which are not as the things that are." But if the Being which

possesses the creative power be infinite and omnipotent, and if what is infinite and omnipotent, be necessarily infinite in every possible degree of perfection, since one divine attribute cannot be without all the others, it being nothing else than God himself, it follows that he who is proved to have pre-existed to the creation of the world, and to have created the world, must needs be eternal, and the true God in the strictest sense of the word. Here then we might stop, but having such a mass of evidence of every kind in support of the Godhead of Jesus Christ before us, to his greater glory we shall proceed. And, indeed, if Christ did not exist before he was born of the blessed Virgin Mary, the extraordinary manner in which his coming into the world is expressed, is unaccountable; for it necessarily supposes pre-existence, knowledge and choice, &c. "For you know the grace of our Lord Jesus *that being rich, he became poor* for your sakes; that through his poverty you might be rich." 2 Corinth. xix. 9. "Who, *being* in the form of God—*took* the form of a servant, being made to the likeness of men, and in shape found as man." Philip. ii. 7. "For no where does he *take hold* of angels: but of the seed of Abraham he *taketh hold*." Heb. i. 16. "And we know that the Son of God is come." 1 John, v. 20. "For this purpose the Son of God appeared, that he might destroy the works of the devil." 1 John, iii. 8. "I came down from heaven." St. John, vi. and elsewhere, passim.

II. *Dogmatical Position.*

CCVII. *Christ as the Word proceeds by Eternal Generation from God the Father.*

One single verse, viz. the 8th of the 2d Psalm, will suffice to set this dogma beyond the possibility of a doubt. "The Lord hath said to me, Thou art my Son, this day have I begotten thee." It is most certain that these words are to be understood of the Messiah, or of Christ; for, not to say any thing of the ancient Jews, who all understood them of the Messiah, as the very learned Huet decidedly prove sin his Evangelical

Demonstration, 7th Proposition, No. xiv., we can have no better interpreter of these words than St. Paul, who was ravished into the third heaven. Now, this great doctor of the Gentiles expressly says, that those words were said of Jesus Christ. Acts, xiii. 33.

"This same (promise) hath God fulfilled to our children, raising up Jesus Christ again, as in the 2d Psalm also is written: 'Thou art my Son, this day have I begotten thee.' And, in his Epistle to the Hebrews, i. 4. 'Being made so much better than the angels, as he has inherited a more excellent name above them. For to which of the angels has he said at any time: Thou art my Son, this day have I begotten thee.' "

Now, let us weigh every word of this important passage. 1st. "The Lord has said to me;" not to others, but *to me*, as the Word; *to me*, singularly and properly. Next, "Thou art my Son;" *Thou*, and no other: Christ, therefore, is the only begotten, and single Son of God, not *adoptive*, as all just men and angels are, but *natural*, *begotten* "from the *womb*," that is, out of the substance of God, as it is said, Psalm, cix. 3. "From the *womb* before the day-star I begot thee." In a word, he is so the Son of God, that, according to the apostle, Heb. i. 4, 5. this denomination cannot belong to any other: "To which of the angels hath he said at any time: Thou art my Son, this day have I begotten thee?" *this day*, that is to say, from all eternity, or before the "*day-star*," as it is said in the cix. Psal.v. 3.; and "from the days of eternity." Micheas, v. 2. Because, as the eternity of God exists always entire, and is an indivisible and immoveable *Now*, in which, as St. Augustin observes, Psalm, ii. No. 2. "Nothing is past, as if it had ceased to be, nor future as it were not as yet," it is most properly expressed by the word: *Hodie*, *this day*, and hence God himself expressed his eternal and permanent Being by a word, in the present tense, Exod. iii. 14. "*I am who am.* Thus shalt thou say to the children of Israel: *He who is*, has sent me to you."

Many other passages equally conclusive might be brought forward in support of the dogma under consideration, but this

one text taken from the 2d. Psalm, being so very peremptory and decisive, we should even have abstained from transscribing the irrefragable testimonies of the primitive Fathers, had we not to deal with men, who in direct contradiction to all historical truth, would fain make the public believe that the ante-nicine fathers were all Unitarians. The primitive fathers of the church are all on the side of the christian dogma.

CCVIII. St. Ignatius Martyr, in his Epistle to the Magnesians, speaks thus: "There is one God, who has made himself known by Jesus Christ his Son: Who is his *eternal Word*, that went out from him not after a silence," that is to say, not as if there had been a time, in which the Word did not exist.*

St. Justin, in his Dialogue with Trypho, "I shall produce to you, my friends! from the sacred writers another testimony to prove that God, first of all, has *before all creatures begotten out of himself* a certain rational power or virtue, who, by the Holy Ghost is called the glory of the Lord, at times, his Son, at times, Wisdom, at other times, Angel, sometimes God, and again Lord and Word."†

Athenagoras in his Apology for the Christians, writes thus, "The Son of God is *the Word of the Father* in thought and efficacy; *for by him and through him all things were made, as the Father and the Son are one*, so that the Son is in the Father, and the Father in the Son, by the union and the power of the Spirit; for the mind, or the Word of God, is the *Son of God*. Now, if you who excel in acuteness of understanding, wish that I should show from a higher source, what this Son of God means, I shall tell you in a few words. This Son is the first-born offspring of the Father, who, not as if made (for from the beginning God, who is the eternal mind, has with himself the λογον, that is, the word or the reason, being eternally ra-

* "Unus est Deus, qui seipsum manifestum reddidit per Jesum Christum filium suum: qui est ipsius verbum sempiternum, non post silentium progressum."

† Μαρτυριον δε και αλλο υμιν, ω φιλοι εφην, απο των γραφων δωσω, οτι αρχην προ παντων των κτισματων ο θεος γεγεννηκε δυναμιν τινα εξ εαυτου λογικην, ητις ϗ δοξα κυριου υπο του πνευματος του αγιου καλειται, ποτε δε υιος, ποτε δε σοφια, ποτε δε αγγελος, ποτε δε Θεος, ποτε δε κυριος ϗ λογος. *Dialog. cum Tryph.*

tional himself,) but in order to be the idea and perfection of all things, he went forth."*

St. Theophilus of Antioch has these words in his 2d Book to Autolycus, "The prophets were not, when the world was created, but the Wisdom of God, which is in him, and his Holy Word, were always with him."† And "God therefore having his own Word in-born in his own bowels, brought it forth with his wisdom, (by wisdom, understand according to the usual phrase of the fathers of that age, the *Holy Ghost*,) bringing it forth before all things."‡

St. Irenæus, 3d. Book against Heresies, chap. xviii. "All kind of contradiction of those who say: if, therefore, Christ was *then* born, he was not before, is excluded. For we have shown that the Son of God did not then begin, since he always exists with the Father."* And 2d. Book, chap. xxxi. "The Son is always co-existing with the Father."† The same holy father asserts the co-eternity of the Son with the Father, lib. ii. 43; and lib. iii. 6, 12, 16, 18, 21, 23, he expressly teaches that the Son is Ομοουσιον, or consubstantial with the Father, and *truly* and by *nature God*.

Indeed the whole book of Tertullian against Praxeas is nothing less than a professed vindication of the Mystery of the

* Αλλ 'εστιν ο υιος τυ Θευ, λογος τυ πατρος εν ιδεᾳ καὶ εν εργειᾳ προς αυτυ γαρ καὶ δι αυτυ πάντα ηγενετο, ενος οντος τυ πατρος καὶ τυ υιυ. Ουδος δε τυ υιυ εν πατρι, καὶ πατρος εν υιῳ, ενοτητι καὶ δυναμει πνευματος, νους και λογος τυ πτρος, Ο υιος τυ Θευ. κ. τ. λ.

† "Ου γαρ ησαν οι προφηται, ο τε ο κοσμος εγινετο αλλα η σοφια η εν αυτο ουσα η του θευ, καὶ ο λογος ο αγιος αυτυ ο α εισυμπαρων αυτω."

‡ "Εκων ουν ο Θεος τον εαυτου λογον ενδιαθετον εν τοις ιδιοις σπλαγχνοις, εγεννησεν αυτον μετα της εαυτου σοφιας εξερευξαμενος προ των ολων." Ibidem.

* "Exclusa est omnis contradictio dicentium: si ergo tum natus est, non erat ante Christus. Ostendimus enim quia non tum cæpit Filius Dei, existens semper apud Patrem."

† "Semper est co-existens Filius Patri."

‡ "Sermo ergo et in Patre semper, sicut dixit: Ego in Patre, et apud Deum semper, sicut scriptum est: et Sermo erat apud Deum; et nunquam separatus a Patre, quia Ego et Pater unum sumus."

Trinity, and of the distinction of the three Divine Persons, as it must be evident to any one that will give himself the trouble to peruse the book. *Tertullian against Praxeas*, c. viii "The Word, therefore, is always in the Father, as he himself says: I, in the Father: and with God always; according to what is written: and the Word was with God; and at no time separated from the Father, for I and the Father are one."

St. Clement of Alexandria explicitly teaches, that the eternal Word has made this universe; and, citing the sublime exordium of St. John, "In the beginning was the Word, and the Word was with God, and the Word was God," adds, "Which word, inasmuch as it existed before the laying of the foundations of the world, was the divine principle or beginning of all things; and is still so. This Word, therefore, Christ, was not only the cause of our coming into existence, (for he was then in God) but the same also gave us the means to be happy, and of late appeared to men, in order that he, who only is both God and man, might afford us a complete and perfect felicity. And he who, as the creator of the world, has imparted to us life in our first creation, took the garb of an instructor, with a view of teaching us how to live righteously, in order that hereafter the same as *God* may bestow upon us life everlasting."*

St. Dionysius of Alexandria, in his Epistle against Paul of Samosata,—"There is but one Christ, who is in the Father, the co-eternal Word."† And, in his answer to 10th. question of Paul of Samosata—"I have written, and I still write, and I confess, and believe, and preach, that the only-begotten Christ and the Word of the Father, is co-eternal with the Father."‡

Such are the testimonies of the ante-nicine fathers, and from them it is incontrovertibly demonstrated, that it was the steady and uniform belief of the first ages of the church, that Jesus Christ, as the *Word*, is begotten by the Father by an ineffable and eternal generation, and that, of course, he is true God.

† Exhortat. ad Gentes circa initium. Item Pædagog. lib. 2.

* "Unus est Christus, qui est in Patre co-eternum Verbum."

‡ "Scripsi et scribo, et confiteor, ac credo et prædico co-eternum Patri Christum unigenitum, et Verbum Patris."

CCIX. I sincerely regret to find the learned and acute Professor Stuart to be at variance with the christian world on the important subject before us. When I entered into the list against a common foe, I little expected to have to contend with those nobler champions, that have taken the field long before me, and that have earned such well-deserved laurels by their able performances. Such however being the case, Professor Stuart's known candour, and love of truth, will not, I am confident, disapprove of my adverting to such parts of his excellent writings as appear to me incorrect.

"This council, (the venerable council of Nice,) says Dr. Stuart, like the great body of the ancient Fathers, believed in the doctrine of the *eternal generation* of the Son. This generation from all eternity, appears to have been the distinctive point of difference between the Son and the Father, (whom the Ecclesiastical writers often describe as αγεννητος, *unbegotten*,) on which they fixed their attention, and which they have plainly laboured, in their creed, to describe or illustrate. As *co-eternal* with the Father, they regarded the Son: of the *same substance* they asserted him to be. How then could he be begotten or derived, if he were of the same substance and of the same eternity? To hold fast both these ideas, they said the Son was "God of God; light of light; very God of very God; begotten, not made; of the same substance with the Father." They endeavoured to justify such expressions, by saying that the light of the sun is coeval with it, and of the same substance; and by a multitude of similes of the same nature, drawn from created and material objects. How utterly incompetent all this must be, to effect the object intended, is easy of apprehension when we once reflect, that the divine nature is self-existent, independent, and immutable."*

"After all, I am unable to conceive of any definite meaning in the phrase, *eternal generation*. *Generation or production*, like

* See "Letters to the Rev. Wm. E. Channing, containing Remarks on his Sermon," &c. by Moses Stuart, Associate Professor of Sac. Lit, in Theological Seminary, Andover. 3d. edition.

creation, necessarily implies in itself *beginning*; and of course contradicts the idea of absolute eternity."

On this passage I take the liberty of making the following remarks: First, Dr. Stuart confesses that the venerable council of Nice held as early as the year 325, that is to say, the whole Church of God upon earth, together with the great body of the ancient Fathers believed in the doctrine of *the eternal generation* of the Son. I ask you, gentle reader, is not this granting much? and however determined Dr. Stuart on his very outset seems to be, not to be moved or governed by any human authority, or to disregard any thing like creeds or formulas of faith, I ask the learned Professor, whether the authority of the whole Christian world, for the space of upwards of eighteen centuries, be not entitled to some attention and regard on his part, and moreover whether his own excellent logic would not pronounce us to be downright antipodes to good sense, were we simple enough to prefer his own individual reason glimmering on the Christian horizon at the late period of the eigteenth century to the collective reason of all Christian ages and nations during the long period of eighteen hundred years?

Dr. Stuart may possibly reply that indeed the council of Nice, and the great body of the ancient Fathers, believed in the *eternal generation* of the Son of God, but that, in his opinion, they went too far, and were actually mistaken.

According to Dr. Stuart, the eternal generation of the Son of God was the belief of the council of Nice and of the generality of the ancient Fathers, that is to say, of the preceeding ages. This fact therefore is incontestable; but this fact being once admitted to be out of all controversy, I ask, where did this universal faith of the eternal generation of the Son of God, set forth by the decrees of the venerable council of Nice and the concurrent testimony of the great body of the ancient Fathers, originate? Did any one invent it between the period that elapsed from the time of the Apostles down to the council of Nice? If so, let the innovater be pointed out who first broached it; let his name be mentioned, his country, the age in which

he lived, the men that adopted his dreams and the men that opposed them. For these adjuncts, Dr. Stuart well knows, may be pointed out in every innovation even of the slightest nature that has ever occurred at any time in the church of God. But since there exists not the smallest vestige of such an innovation or change, and since it must be conceded that Tertullian and the other anti-nicine Fathers speak of the eternal generation of the Son of God not as of a new dogma, but as of a common and ancient belief of the Church, good logic will force us to trace up this divine truth, this universal tradition to the very preaching of the Apostles, after the same manner as we trace every institution or fact to its origin; for instance, the existence of an Alexander, of a Cæsar, and Augustus to their respective ages in which they lived; for when remounting higher than the age in which they flourished, we meet with no vestige or mention whatever of them, we unhesitatingly conclude that they belong to that age in which, for the first time, mention is made of them; sound philosophy teaches us to reason after the same manner in matters of religion: but if it be once admitted, as it must be, that this doctrine is derived from the Apostles, and that it forms a part of that sacred deposit which they committed to the primitive Church formed by them, it must be granted likewise that it is a divine doctrine, to which all the fancies or uncertain theories of a short sighted reason can never oppose any thing like solid argument.

Next, Dr. Stuart adds, "How then could he be begotten or derived, if he be of the same substance, or of the same eternity?"

I ask in my turn, how, if Jesus Christ be not begotten by the Father from all eternity, the eternal Father could say: "From the womb before the day-star I begot thee,"* &c. and how could Jesus Christ constantly and uniformly call himself the *only begotten Son of God*, and exact from men that in him *as such* they should believe, in order to be saved?†

* Psal. cix. 3. † Math. xvi. 16.—John ix. 35, 36, 37.

If Christ do not proceed from the Father by way of eternal generation, how can God be *Father* and Jesus Christ *Son*? The first person in God is Father, the second is Son, there is no Father without Son, nor Son without Father, and neither without eternal generation; generation, no doubt, infinitely above the gross and corporeal generation of created beings, and above all that a created understanding can possibly imagine, but still a true generation, a divine, intellectual, substantial generation, of which we wear in our mind some faint and imperfect image, the intellect begetting the thought, and thus the thought being the offspring of the intellect; an idea, which is so ably illustrated by the illustrious Bossuet in his universal history.* All comparisons drawn from created objects, and all similies of that nature employed by the Fathers are, no doubt, utterly incompetent to give an adequate idea of this or any other divine intrinsic operation, nor were they ever resorted to by the councils or Fathers for the purpose of giving a full and adequate explanation of the divine nature, but merely of bringing such sublime matters as near the human understanding as its weakness will permit.

Dr. Stuart adds, "How then could Christ be begotten or derived if he were of the same substance and of the same eternity?"

I ask again in my turn, since Christ, as Dr. Stuart so ably demonstrates in these very letters, is true God, and of course of the same substance and of the same eternity with the Father, how can he be all that but through the eternal generation; since Christ is essentially Son and the first person essentially Father from all eternity according to the proofs I have just adduced, and the tenour of the whole New Testament, in which Christ styles himself constantly and most definitively *the Son of God*, the only-begotten Son, who is in the bosom of the Father, &c. and uniformly calls God *his Father?* For if the fathership in the first and the sonship in the second person are but empty or arbitrary names, if they signify nothing real, if they

* Part II. page 197—208.

have no relation to that eternal, essential, and immanent action, by which the first person communicates his whole substance to the second, and in virtue of which communication the first person is assentially and eternally *Father*, and the second *Son*, we will be obliged to admit what Dr. Stuart is as unwilling as I am to admit, viz: that the Eternal Father and Jesus Christ have constantly expressed themselves to men in a manner contrary to all the principles of human language, and so as to hurry them irresistibly into gross error: the scripture, in that case, would be of all books extant the most enigmatical, the most unintelligible.

Yes, *Father* is the true proper name of the first person, and *Son of God* of the second, or else there is no meaning in the whole New Testament. The Christian world has now read the Scripture for these eighteen hundred years past, and constantly read in it what I am contending for here, and this I deem to be more than a presumptive evidence that nothing else is contained in it.

"But after all," continues Dr. Stuart, "I am unable to conceive of any definite meaning in the phrase, *eternal generation*."

But the learned professor has unanswerably demonstrated against a writer of the University of Cambridge, that the *terms* of a proposition and the *fact*, which they are designed to describe, may be very intelligible and clear, and still the *subject* of the proposition, that is, the thing itself, be *undefinable*. "You understand, says he, the *fact* that God exists without cause, but you cannot define underived existence. I believe, on the authority of the Scriptures, that there is a real distinction in the Godhead; but I cannot define it. Still the proposition that there is a *real distiction* is just as intelligible as the one that God is self-existent."* Might we not apply this excellent reasoning to the subject under consideration, and with great advantage say; the Christian world, on the authority of the Scriptures aud the uniform belief of past ages, believed that

* Page 37, 39.

the Son of God proceeded from the Father by way of eternal generation, although this eternal generation be as *undefinable* as the underived existence of God and the real distinction in the Godhead. That the scriptures are as explicit on the *eternal generation* as they are on the Trinity in general or the real distinction in the Godhead, is, I think, incontrovertible from the scriptural and traditionary authority adduced above; therefore the fact of the eternal generation, although undefinable, may be very intelligile and certain.

"*Generation or production*, like *creation*, necessarily implies in itself *beginning*, and of course contradicts the idea of absolute eternity."

Generation necessarily implies in itself *beginning*. In created beings, I grant it; in the infinitely perfect nature of God, I deny it. It is not possible to conceive generation among created beings without conceiving, at the same time, priority and superiority in him that begets, and posteriority, inferiority, and dependence on him that is begotten: not so in God.—Generation in God, is such as becomes the infinite perfection of the Divine Being. To beget a Son inferior to himself, an imperfect, dependent Son, is unworthy of the infinite energy and fecundity of the Father, to whom it is as impossible to have an imperfect Son, as it is impossible to have but an imperfect knowledge of himself.

Men are too apt when about to fix their thoughts on divine things, to carry with them the train of their natural ideas.—And hence, since reason and experience inform us that every cause is more noble than its effect, that it must exist prior to its effect, and that this latter necessarily depends for its existence on the former, we immediately conclude that since there is an order, as to their origin, between the three Divine Persons, and since the Holy Ghost proceeds from the Father and the Son as from one common principle, and the Son from the Father, there must be necessarily superiority and priority on the part of the producing principle, and inferiority and dependence on the part of the produced Person. But how far is all this from what faith teaches us in this ineffable mystery?

There is no cause or effect in the Godhead; the Father is not the cause of the Son, nor the Son the effect of the Father, but the Father is the eternal and infinitely perfect principle, to whose infinite perfection it is as necessary and essential to utter or beget the eternal word, co-eternal, co-existing, and perfectly equal in perfection to itself, as it is to exist itself. There is no priority in the principle, or posteriority or dependence in the infinitely perfect term that proceeds from it; since it is as necessary and perfect for the Son to be begotten, as it is in the Father to beget, and as necessary and perfect in the Holy Ghost to proceed from the Father and the Son, as for the Father and the Son to be his common and necessary principle. As therefore the order in the origin of the Divine Persons, or the two processions in the Godhead of the Son and the Holy Ghost necessarily originate in the infinite perfection of the divine nature, which essentially implies in the Godhead two eternal, infinitely perfect, and immanent operations, the terms of which are necessarily as perfect as the power that produces them; since that power acts with infinite vigor, energy, and perfection, it is manifest, that the first term the *Eternal Word of God*, which is produced by way of the infinite intellect of the Father, and the *Holy Ghost* who proceeds from the Father and the Son, by way of the eternal will and love of both, cannot be less perfect than the principles from which they proceed, and of course the second and third persons are as self-existent as to their *nature*, as eternal, independent, and infinitely perfect as the first: although the eternal and inscrutible nature of God will have it so, that the Father be without principle, the Son be from the Father alone, and the Holy Ghost proceed from both the Father and the Son as a common joint principle, but all this eternally, necessarily, and by the absolute exigency of the infinite perfection of the adorable Godhead, of "*him Who is*." And of course the three Divine Persons are one and the same God—one and the same Supreme Being: to whom be honor and glory, for ever and ever. Amen.

Those who reject the eternal immanent operations of the

divine understanding and will, by which the real distinction of the three persons in God is so plausibly explained, seem to render the mystery of the Trinity still more obscure and mysterious than it actually is, nay, they render it almost incredible; for since the idea of a real distinction or Trinity is evidently not contained in the idea of God, it will be difficult in the extreme to conceive or believe any such Trinity, unless some reason or ground be assigned, by which a real Trinity in the most simple divine unity may be accounted for. It would appear, as if the Almighty intended to relieve the mind of his children under the awful obscurity of this inscrutable mystery, by pointing out to them those eternal and infinitely perfect processions in the Godhead, on which the distinction of the three Divine Persons is grounded. Take away those processions, there is no assignable reason any more for asserting a Trinity in God. But being admitted, (and admitted they must be, since God has revealed them, as it appears from the above propositions,) then whilst the mind of the true believer bows down in adoring the mystery, it dwells with infinite delight on those eternal processions, by which divine nature communicates itself, without division, diminution, or separation.

Having now amicably and as respectfully as possible, (such at least was my intention,) settled my difference with my much respected friend and brother in arms, we shall now, without stopping any further, direct our weapons against our common foe, not with a view of wounding, but rather of inducing him to meet us "in the kiss of peace." †

* Dr. Stuart, consistent with his sentiments on the eternal generation of the *Divine Word*, denies of course, page 130—132, the title of the *Son of God* to be the *proper name* of Jesus Christ, or to designate him as *divine*. But the eternal generation and the eternal filiation or Sonship of God, are truths so interlinked and connected together, that by vindicating the one, we have necessarily asserted the other.

† 1 Petri, 5.

III. *Dogmatical Position.*

CCX. *Jesus Christ is not only Man, but also true God, the natural and only-begotten Son of the living God, consubstantial with the Father.*

FIRST ARGUMENT FROM THE TITLES WHICH ARE PECULIAR TO GOD, AND WHICH ARE GIVEN TO CHRIST.

I. *Demonstration from the Scriptures of the Old Law.*

It is universally acknowledged that the most august name JEHOVAH, taken in its proper and absolute signification, cannot belong but to the true God only, and that it is incommunicable to any creature, because it essentially imports the Supreme and Eternal Being, a Being necessarily existing of itself, infinitely independent, the fountain-head and fullness of all being.

But this ineffable name is given to Jesus Christ, in its proper and absolute meaning, without any restriction or addition whatever, as it is proved from this passage of Jeremiah, which the ancient Jews, together with the Christians, always understood of the Messiah, Jeremiah, xxiii. 5, 6. "Behold the days come, saith the Lord, and I will raise up to David a just branch: and a king shall reign and shall be wise: and shall execute judgment and justice in the earth. In those days Judah shall be saved, and Israel shall dwell confidently; and this is the name that they shall call him: the Lord our Just One." In the Hebrew, "*Jehovah our Justice.*" Therefore the Messias, who is Jesus Christ, was to be true God.

II. *Demonstration.*

From the illustrious prophecy of Isaias, ix. 6. "For a child is born to us; and a Son is born to us; and the government is upon his shoulder: and his name shall be called Wonderful Counsellor, *God the Mighty*, the Father of the world to come, the Prince of Peace," the Messias, Jesus Christ is to be "*God the Mighty.*" What can be clearer, what more decisive?

The same Isaias has this important prophecy, vii. 14. "Be-

hold a virgin shall conceive, and bear a son, and his name shall be called *Emmanuel*;" that is, says St. Mathew, i. 23. "God with us." Jesus is, therefore, truly Emmanuel, or God dwelling with us in the flesh.

III. *Demonstration.*

John, i. 1—14.

St. John, within the compass of these few verses, has left us so authentic, so clear, so full a testimony of the Godhead of Jesus Christ, that, were there not a syllable about it to be found in any other part of the sacred writings, this short proemium of his gospel alone would place it for ever on an immoveable and unshaken basis, and prove, to the consummation of time, an everlasting barrier against all future impiety that may happen to rise against the only-begotten Son of God; a most authentic monument, against which nothing can be objected, no mutilation of sentences, no alteration of words, no difference in the original text from all the versions extant: For all the learned agree that we possess this gospel in the same purity and integrity in which it came forth from the pen of the disciple of love. A clear monument—so clear, indeed, that even Unitarian criticism, whose boldness and audacity is accustomed to stick at nothing, is at a loss how to get clear of it, and whenever urged on by its strange embarrassment, it attempts to attack any part of it, it is sure to rush into such inconsistencies and absurdities, as best show, that the structure of this divine fortress is such as to render it impregnable; a full testimony in which, as in a most sublime abridgement, the Holy Ghost has consigned all the infinite grandeurs that are hidden in Jesus Christ—his divine origin, his eternity, his distinction from the Father as to his personality: his omnipotence, the mystery of his incarnation, and. of course, the hypostatical union of his two natures; a full testimony which may well be compared to the "Tower of David, which is built with bulwarks; a thousand bucklers hang upon it, all the armour of valiant men." Cantic. iv. 4. It is of this armour indeed, the church of God chiefly made use, to defeat the un-

godly attempts of the Ebionites, the Cerinthians, the Sabellians, the Arians, the Nestorians, the Eutychians, the Socinians: Unitarianism must, like them, grace her majestic and triumphant march. Thus, let the Unitarian school try their best wits, let them exhaust all the resources of their ingenuity, let them carry us from the gospel of St. John, the source of light, into the dark reveries of the Platonic philosophy, let them make volumes of comments on the nature and various significations of the *Logos*, and contrive, when one fanciful hypothesis has crumbled into dust, to set up new ones without number, what will be the result of this mighty work? St. John, in flashing out the very first line of his gospel, will burst the empty bubble into the air, "*In the beginning was the Word, and the Word was with God, and the Word was God.*"

Verse 1. "*In the beginning was the Word, and the Word was with God, and the Word was God.*" That by the *Word* Jesus Christ is understood, is agreed on all hands. Here then are clearly expressed, *first*, *the Eternity* of the *Word.* "In the beginning," that is to say, from all eternity. There is a great emphasis in the word *was;* he does not say, *has been*, because this expression might signify that, having once been, he has ceased to be, but, *was*, which, as it imports the same meaning as the Greek ὁ ὢν, *who is*, and as the Hebrew name JEHOVAH, signifies not a created, contingent and dependent existence, such as is proper to a creature, but an eternal, a necessary, a permanent and immutable existence, such as is exclusively peculiar to the Supreme Being, God, and altogether incommunicable to a created being.

"*And the Word was with God.*" Behold here the distinction as to personality between the Father and the Son! for assuredly no one can be reasonably said to be *with himself.* "*And the Word was God.*" Behold here his *Godhead!* lest any one should imagine that the Word which was *in the beginning* with God, was nothing more than some of his attributes, such as his wisdom, he now positively asserts, that the Word is not an abstract attribute of God, but a subsisting Person "*And the Word was God,*" the same God with the Father as to divine

nature, but distinct as to Person, "For the Word was *with God*," and of course distinct from the Father.

But as the question may be asked, Where then, or in what place did the Word exist, since *in the beginning* there was nothing, neither time nor place, the Evangelist answers this question in these words, "*The same was in the beginning with God.*" He did not stand in need of any place, for "he was *with God*, in-existed in God, and was with him from everlasting.

"*All things were made by him: and without him was made nothing that was made.*" Behold here the *omnipotence* of Jesus Christ, expressed in the most energetical terms! Behold here *his Godhead!* For the principle of the apostle, Heb. iii. 4. "*He that built all things is God;*" is true both in philosophy and divinity; Jesus Christ, therefore, is true God.

"*In him was life, and the life was the light of men.*" To *live* is the exclusive privilege of the Most High, for he lives necessarily, essentially, independently, whilst all other beings borrow their life from him. Hence he is eminently called the *living God.* Christ, therefore, is the principle of life and light; whatsoever lives, lives by him. He is the original life in the order of nature, because by him man was made. He is truly life in the order of grace, "*I am the life.*" John, xiv. 6. He is our life even when we are dead, "*I am the resurrection and the life.*" John, xi. 25. He is our life in the order of glory, "*This is the true God and eternal life.*" 2 John, v. 20.

Lest the greatest of the sons of men, John the Baptist, should be taken for God himself, whose messenger he was, the Evangelist adds, that "*He was not the light,*" verse 8. but that the Word of whom he had made such an admirable description "*Was the true light.*" "Το φως το αληθινον ερχομενον:" that original, that essential, that eternal light that was to come, and that "enlightens every man coming into this world." verse 9.

"*He was in the world,*" he made himself visible in the world. He repeats again, that "*the world was made by him,*" in order to show the blindness and ingratitude of the world, which, although Christ was its creator still "*knew him not.*" verse 10.

"*He came unto his own*," among those very men whom he had made, and yet "his own *received him not*." verse 11.

"*But as many as received him, to them he gave power to be made the sons of God, to them that believe in his name*." He who is the eternal Son by *nature*, raised them to the dignity of Sons by *adoption*.

"*And the Word was made flesh and dwelt amongst us: and we saw his glory, the glory as of the only-begotten of the Father, full of grace and truth*." verse 14. Behold here the same *Word* "that *was in the beginning*, that *from the beginning was with God*, and that *was God*," the same Word by whom "*all things were made*," by whom "*the world was made*," who was the "*true light*," the original light of all that is, who had for his forerunner the greatest amongst the sons of men; the same Word, I say, is *made flesh*, that is to say, man, and thus made visible in our nature, "*he dwelt amongst us*;" "*and we have seen his glory, the glory as of the only-begotten of the Father*;" that is to say, such a glory as would become none but the only-begotten Son of God; and such, indeed, was the glory of Jesus Christ present amongst us, as is manifest from the illustrious testimonies which he received from God his Father at his baptism, and in his transfiguration, and from the Supreme Power which he exercised over all nature, death, and hell itself.

What has the profane reasoner to oppose here? The Unitarian finds himself here in wonderful straits, and placed between the *Scylla and Charybdis*, is at a loss what way to steer his course: he says and unsays, owns and disowns, takes up and lays down, and all to no purpose; because, in the final analysis he discovers, that all his schemes serve no other end than to convince the world, that this part of St. John's gospel is proof to every kind of attack.

Shall we be told again that the *Word*, indeed, is styled *God*, but only in that inferior sense in which the same title is applied to angels, to Moses, the prophets, &c.? To this last resort of a desperate cause, I answer, first, that I should be glad to know the reason why the name of *God*, in the *first*

member of the sentence of the above Gospel, signifies the *Supreme God*, and not in the *second*, although enounced in the same definite and unqualified manner? Why should we change the meaning of words, and disbelieve our own eyes, to gratify the silly fancies of men? Next, let me ask our mighty sophisters, whether He was a *God* of an inferior grade, by whom "*all things were made, and without whom nothing was made that is made?*" Was it by a half God "the world was made?" In the third place, let the Unitarian point out any passage in the sacred writings, in which what is here said of the *Word*, may be found to be said likewise of Moses and the prophets, viz: "In the beginning was *Moses or the Prophets*, and Moses or the Prophets were with God, and Moses or the Prophets were God." But it is scarcely less degrading to answer such miserable shifts, than it is to resort to them. Hence the Unitarians, by rendering, in their improved version of the New-Testament, the text of the Evangelist thus: "And the Word was *a* God," is an impiety little less revolting than that of which Wakefield stands guilty, by carrying his audacity so far, as to substitute in the very text the term *wisdom* for the term *Word*. This is one of the thousand adulterations of the sacred text, of which the translation of this bold writer is teeming.

But perhaps there is no question at all here of a subsisting Person, but only of a divine attribute? Wakefield is so certain of this, that he by an unparralleled attempt substitutes in the very text the word *wisdom* to the λογος or *Word*, used by the Evangelists.

Men in danger catch at straws: and Unitarians bewildered by the difficulties into which the part of the Gospel under consideration throws them, speak extravagances. For assuredly there can be no greater extravagance than to advance that by the *Word*, in the beginning of this Gospel, nothing else is intended than an abstract attribute, for instance, *wisdom*.

For, in the first place, what, pray, could be, on this supposition, the meaning of the Evangelist, when he said, "In the

beginning was the Word, (according to the Unitarians, *wisdom*,) and the Word (*wisdom*) was God. Was there any need for telling us this? And does not reason itself teach us that wisdom, in conjunction with all other divine perfections, was always in God; nay, that it like every other divine attribute is God himself? Would we not have known, without St. John's telling it, that God was infinitely wise, before he created the world? and why should he mention wisdom in preference to any other attribute? Were not power, mercy, truth, holiness, &c. as well with God in the beginning, as wisdom? And were they not God himself, as well as wisdom? The literal sense is hard, but of nonsense you can never make good sense.

Next, if the *Word* is no more than an attribute, what, I ask, can be made of these phrases, "*He was in the World*," "*The World was made by him, and the World knew him not*," "*He came unto his own, and his own received him not*." Is all this, can all this be said of an abstract attribute, of *wisdom?* What! an attribute of God, *living* in the world, unknown to the world—*coming* unto *his* own, and rejected by his own! If wisdom is here meant, the Evangelist says nothing: since the wisdom of God was despised long before the Gospel, before Moses, before the Flood—from the beginning.

If the Evangelist, by the term "*Word*," intended to designate nothing more than a divine attribute, how does it come, that through the whole chapter, "*The Word*" is spoken of as a subsisting person, and that it is expressed by personal pronouns: *he—him—by him*, &c.?

In the third place, what sense shall we make of these words: "*As many as received him, to them he gave power to be made the Sons of God, to them that believe in his name?*" Shall we say that an abstract attribute of God gave to men power to be made the sons of God, and that we are to believe in the name of a divine attribute? Words may signify many things, but nothing like this.

"*And the Word was made flesh, and dwelt amongst us.*" What! an attribute of God made flesh, and dwelling amongst

us! This would be new language indeed! intelligible only in the Unitarian school.

"*And we saw his glory, the glory of the only-begotten of the Father.*" Here is a hard bone to gnaw, again, for the Unitarian interpreter. Will that abstract attribute, after having *created* the world and all things therein, be likewise the *only-begotten of the Father?* Wisdom, abstractedly considered, to be the only-begotten of the Father, is a phraseology more unintelligible than any that ever figured in any christian creed. Next, I should be glad to know, how with our bodily eyes, we could see the glory of *God's wisdom*, since it is invisible? You mistake, the Unitarian replies; it is the glory of the man to whom wisdom communicated itself, the Evangelist is speaking of, not the glory of his invisible wisdom. This may satisfy children, that know nothing more than their a, b, c, but not men that have yet a spark of common sense left. For it is clearer than noon day that the *Word*, and not the *man*, is the subject of all that is said here, from the first to the fourteenth verse inclusively. To make the *Word* the subject of the former propositions, and not of this last one, would be exactly as if I were to say: "Rev. J. Sparks came from the east: some years ago, he was appointed first Unitarian minister in Baltimore: his letters against Rev. Dr. Wyatt are elegant as to style, but very incorrect as to reasoning. The same was chosen chaplain of Congress, in the year 1822," and were to maintain in the same breath, that this last proposition is not to be understood of Rev. J. Sparks, who was all along the subject of the discourse, but of some other minister.

Next, let us give a specimen of the language which the Unitarians ascribe to the Holy Ghost, by metamorphosing the *subsisting Word of God* into an attribute of God, for instance, into *wisdom*. Let us say of Rev. J. Sparks, "His wisdom was not at Washington City at the beginning of Congress, but it arrived there on such or such a day, and took up lodgings in such and such an hotel: it comes every other week to Congress: it at times preaches," &c. &c. Would this be rational language? It is that, however, which the Unitarian ascribes to the pen of the Holy Evangelists.

IV. *Demonstration.*

From I. John, v. 20.

"We know that the Son of God is come, and has given us understanding, that we may know the true God, and may be in his true Son. *This is the true God and eternal life.*" Here the emphatic article ὁ is prefixed, the true God therefore is meant; but the Son of God is that *true God;* therefore, &c.

V. *Demonstration.*

From the Epistle to the Romans, IX. v. 5.

"Of whom (the forefathers of the Jews) is Christ according to the flesh, who is over all things, God blessed for ever. Amen." The Apostle here omits nothing to break the obstinacy of the Jews, who refused to acknowledge Christ as their God. Every word of this text goes to prove, that the question here is of the true God. For first, Christ is called *God*, with the emphatic article ὁ prefixed. ὁ Θεος. Next, "God over all things," that is, *supreme*, in which sense it is said to the Ephes. iv. 6. "One God and Father of all, *who is over all.*' Thirdly, "Blessed God," which praise is given him in St. Mark, xiv. 61, but especially the addition of the word "forever," compared with the II. Corinth. xi. 31, and the clause "Amen," compared with the Epistle to the Rom. i. 25, clearly show that the Apostle means to speak of the true and supreme God. Jesus Christ therefore, is man, because descended from the Fathers (the Patriarchs) according to the flesh, and true God, because he is "over all, God blessed forever. Amen."

VI. *Demonstration.*

From St. John, xx. 28.

St. Thomas solemnly proclaimed the divinity of his loving master, when at his sight after his resurrection he broke out into the short but comprehensive exclamation, "My Lord and my God," with the prefixed article ὁ "ὁ Κυριός μου, καὶ ὁ Θεὸς μου." St. Thomas, therefore, meant the true and supreme

God. Did Christ censure him for it? By no means, but on the contrary he reproached him rather for not having believed sooner. "Because thou hast seen me, Thomas, thou hast believed: Blessed are they who have not seen and have believed." John xx. 28.

Second Argument.

CCXI. From the nature of *God*, which is ascribed to Jesus Christ in the Scriptures.

I. *Testimony.*

Isaias vi. 1. and the following verses.

"I saw the Lord sitting upon a throne high and elevated, and his train filled the temple—and they (the seraphims) cried, Holy, Holy, Holy, the Lord God of Hosts; all the earth is full of his glory." No one assuredly doubts but that all this is to be understood of the true, supreme, and only God. But all this is to be understood of Jesus Christ according to St. John, xii. 41. "These things said Isaias, when he saw his glory, and spoke of him." Jesus Christ is, therefore, the supreme God, the Lord of Hosts, &c.

II. *Testimony.*

The same, Isaias, xxxv. 4.

"Behold, your God will bring the revenge of recompense: God himself will come and will save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free." That the Prophet is here speaking of the true supreme God, is manifest, first from the 2d verse, "They shall see the glory of the Lord and the beauty of our God." Next because he is called "your God," that is, the God of the Israelites, and salvation is ascribed to him. But Jesus Christ, in St. Math. xi. 4, applies to himself the said text of Isaias. Jesus Christ is, therefore, the God of the Israelites, and, therefore, the supreme God.

III. *Testimony.*

Malachias, iii. 1.

"Behold, I send my Angel, and he shall prepare the way before my face. And presently the Lord, whom you seek, and the Angel of the Testament, whom you desire, shall come to *his* Temple." The Angel whom God sent before his face, is John the Baptist, who prepared the way to Jesus Christ.—Math. iii. 3, and Luke, i. 76. Whence I thus argue: He, before whose face John was to be sent, is "The Jehovah, the supreme God, the God of Israel, the Lord of Hosts, the Ruler, who is to come to *his* Temple," and who, in St. Luke, i. 76, is called the "Most High."

Now Jesus Christ is the very same before whose face John was sent. Math. xi. 10. "For this is he of whom it is written, behold I send my Angel before thy face, who shall prepare thy way before thee." Therefore Jesus Christ is "The Jehovah, the most High, the God of Israel, the Lord, who is to come unto *his* temple," and who, of course, has a *temple*, and consequently is God, for none but God can have a temple. Jesus Christ, therefore, is true God.

IV. *Testimony.*

St. John, X. 28, and following.

"And I give them (the sheep of Christ) life everlasting, and they shall not perish forever, and no man shall snatch them out of my hand. That which my Father has given me is greater than all: and no one can snatch them out of the hand of my Father. *I and the Father are one.*" The drift of the reasoning of Christ is manifestly this: no one can snatch my sheep out of the hand of my Father, therefore neither out of my hand: and why not? because "*I and the Father are one*;" that is to say, we have one and the same power. Christ therefore speaks here of an identity of nature, an equality of power, as otherwise his mode of reasoning would be far from being conclusive. Christ therefore is one with the Father in

power, nature, and substance, consubstantial therefore with the Father.

The same perfect identity of nature and substance of the Son with the Father is manifestly implied in the following texts: "The Father is in me, and I in the Father," 38, and xiv. 9, "Philip, he that seeth me, seeth the Father also. Do you not believe that I am in the Father and the Father in me?" xvi. 15, "All things whatsoever the father hath are mine." xvii. 9, "I pray for them. I pray not for the world, but for them whom thou hast given me; because they are thine: *and all mine are thine, and thine are mine.*" Unless we strip words of their natural meaning, these texts cannot possibly signify but a perfect identity of nature between the Father and the Son.

From that perfect unity of the substance of Christ with the Father, Christ shows to the Jews, that he does, in every respect, the same works which the Father doeth. John v. 17, "My Father worketh until now, and I work." Which words the Jews thought to imply so necessarily an identity of nature, that they were about to put Christ to death as a blasphemer.—John, x. 18, "Hereupon, therefore, the Jews sought the more to kill him, because he did not only break the Sabbath, but also said, that *God was his Father, making himself equal to God.*" Did Christ correct this impression of the Jews, as one would think it was becoming his wisdom and goodness to do, if he had not been God? So far from it, that he confirmed them in their opinion by various arguments, derived, first, from an equality of life or living essence, verse 26. "For, as the Father has life in himself, so he has given to the Son also to have life in himself." In the second place, from an equality of operation, verse 19. "What things soever He (the Father) doeth, these the Son also doeth in like manner." Thirdly, from an equality of honour and worship due to God only, verse 23. "That all men may honour the Son as they honour the Father." Therefore, the Son enjoys a perfect equality of nature and consubstantiality with the Father; therefore he is true God.

V. *Testimony.*

Philippians, ii. 6.

"Who, being in the *form of God*, thought it no robbery himself to be equal to God, but debased himself by taking the *form* of a servant, being made to the likeness of men, and in shape found as a man." Upon which passage I thus reason: By the "form of a servant" the Apostle unquestionably understands not the outward appearance, but the *very nature of a man*, in virtue of which he was "made to the likeness of men, and in shape found as a man." Any one that would deny this position, must necessarily maintain, that Christ was man in appearance only, and not in reality. From this indubitable truth I infer: therefore, the Apostle by the phrase "the form of God," which in the same passage he opposes to the "form of man," cannot be supposed to have understood any thing else but the *nature* or *substance of God*, in consequence of which "he thought it no robbery himself to be *equal to God*," or what is tantamount, to be true God. The original word, υπαρχων, *subsisting*, instead of *being* in the form of God, admits of no other construction. For it would be repugnant to all principles of sound philosophy, good sense, and human language to use, if *form* denote no more than outward appearance, the term *subsisting*, which in its direct and native signification implies a communication, or participation of, and inbeing in the same nature. For when we say that a man *subsists* in the form of a man, we do not assuredly mean that he is only *outwardly* like other men, or that he has only the *figure* of a man but that he is *really* a man, and has the human nature communicated to him. Hence, in whatever other signification this word μορφη, *form*, may at times be used either by sacred or profane writers, it is undeniable, from the aim of the Apostle and the context, that it can bear no other construction in this passage, than that which we have assigned it. No wonder, therefore, if all the Greek fathers in unison with all the christian world, the Theodorets, the Basils, the Chrysostoms, the Theophilacts, &c. (I suppose these truly great men understood their own language, and, without meaning any thing

like disrespect, better too than our Unitarian doctors,) no wonder, I say, that these great scholars, so eminent for their eloquence and purity of language, explained the passage under consideration, as we do. This short developement is of itself sufficient to overturn the jarring and absurd expositions into which Unitarian interpreters, not knowing in their embarrassments what way to turn, have run. *See J. Sparks*, VI. *Letter to Dr. Wyatt, p.* 239, 242.

There occurs another most illustrious proof of the Godhead of Jesus Christ, in the following passage of the same chapter, " Wherefore God also hath exalted him, and has given him a name which is above every name : That, in the name of Jesus every knee should bow of those that are in heaven, on earth, and in hell. And that every tongue should confess, that the Lord Jesus Christ is, in the glory of God, the Father." This passage needs no comment: It so speaks to the mind and the heart of the reader, that it requires no small degree of violence to understand it of a mere man : nothing but the idea of a God-man can give it a reasonable and satisfactory meaning. And, first, that " name which is above every other name," what else can it be but the incommunicable, the wonderful name of the *Supreme God*? Now, which is that name? It is that adorable name which " was called by the angel before Christ was conceived in the womb." Luke, ii. 12; It is the most holy name of Jesus, *i. e.* Saviour of the world. Wonderful name! which essentially imports the idea of one that is both God and man; *man*, in order to be able to satisfy God; and *God*, in order to give to that satisfaction that infinite dignity and merit, which might equal it to the infinity of the offence of which fallen man stood guilty. God without man could not suffer, man without God could suffer, but not give to the offended Diety the condign satisfaction which the divine justice exacted: To execute, therefore, a work of such magnitude as that of the redemption of mankind, a work so infinitely above all created nature, nothing less was required than a God-made-man, *a Jesus*, true God and true man.

Next, Jesus being true God, is worthy of divine honours, "Every knee is to bow at his ineffable name," and that not only with respect to his divine, but also to his human nature, because the nature of man in Christ although created, still as it subsists in, and is hypostatically united to the divine person of the Word, is worthy of the same divine adorations which are due to the divine nature: in a word, because although there be two distinct natures in Christ, the divine and human, still as these two natures subsist in one and the same divine Person, they are both inseparably to be adored by the same indivisible acts of adoration and worship; the Son of God and the Son of man being one and the same Jesus Christ, on account of the hypostatical union, one and the same Son of God and Son of man, true God and true man.

Rev. J. Sparks* thinks to have removed every difficulty by the following exposition, "Every knee is to bow, or God is to be worshipped, *in his name*, that is, in conformity with the spirit and rules of his religion. No text is more explicit in expressing the superiority of God the Father to Christ. However highly Christ is exalted, we are told it is *God* who has *exalted him*."

Such is J. Sparks' interpretation, but where is the intepreter's sanction? Where his authority and the grounds on which he advances his fanciful expositions? The constant belief and practice of the christian world for not less than eighteen hundred years stares in his face; for it is an undeniable fact, that all tribes, people, and tongues from the æra of christianity down to this present time have uniformly believed Christ to be God, and have as such adored him: every knee bowed, and still bows at this name, "which is above every name of those that are in heaven, on earth, and in hell." Does J. Sparks seriously think that it would be the part of a rational mind to listen to a bold writer, who at random advances, without a shadow of ground, whatever comes into his head, in preference to the venerable, the weighty, the overwhelming autho-

* VI. Letter, page 253, 254.

rity of all past generations? J. Sparks is assuredly too modest to have such exorbitant pretensions, and good logic would be too angry with us, were we to act so contrary to every principle either philosophical or theological. J. Sparks will tell us, as he does elsewhere, that he, in unison with his colleagues ,thinks so; that the text may, absolutely speaking, bear such a construction'; he will quote great names which in his estimation are, as it were, standards to go by, the name of a Grotius, of a Le Clerc, of a Newcome, of a Vetstein, a Clarke, a Whitby, a Rosenmüller, and what not? But he does not reflect that the question at issue is not at all to know what he or his associates, or any other Socinian or Unitarian writer fancy on this or any other subject, but to know what the God of truth has revealed on it: for it is divine truth we are searching after, it is the determinate meaning intended by the Holy Ghost in this or that passage we are enquiring into, not the uncertain, the wavering and floating opinions of men: for it matters very little what even the most learned men might have thought, or at present think on the signification of any scriptural passage, but it is of infinite importance for mankind, to know with absolute certainty what God was pleased to reveal in it. Now, J. Sparks, with his associates, would have reason to smile at our imbecility, were we simple enough to apply to them in order to know what the Holy Ghost meant to convey to the minds of men eighteen hundred years ago. Such procedure they would justly consider as silly and ridiculous, as if in the case of a doubt arising about the right meaning of an ancient law, we were to consult some young barristers, instead of remounting to the very origin of things, to the very declarations of the legislators and to those who conversed with them, and were charged with the promulgation of it. What then does wisdom direct us to do in the emergency of an ambiguity on the true meaning of any part of the sacred writings, and what means does it point out to us to arrive at the revealed truth, hidden in the Word of God? No other than to interrogate him who has given the revelation, and those that have promulgated it; no other, for instance, in our present case, than to

transport ourselves to the very time in which St. Paul wrote his Epistle to the Philippians, and to listen to the explanation which he gave to the primitive christians of his own writings. For there can be no doubt but the Apostles instructed the first generation of the church, in what sense they were to understand their own writings; since this unquestionably belonged to the faithful discharge of that high commission which was intrusted to them by their divine Master, saying, "Go ye and teach all nations." Math. ultimo. But how shall we know what meaning Christ attached to his divine doctrine, and the Apostles to their own writings; for instance, St. Paul, to the very passage under consideration, "*that at the name of Jesus every knee should bow*," &c.? By interrogating the belief and practice of the primitive christians who saw him, heard him, conversed and lived with him. Now, what did the first professors of christianity learn from St. Paul respecting the passage in question? They learnt from him that which they have transmitted to their posterity. And what is that? It is nothing more nor less than what the christian world has hitherto believed and practised, and what it still believes and practices, viz. that Jesus Christ is true God and true man, and that of course he is to be adored, and that "every knee is to bow at his adorable name, of those that are in heaven, upon earth, and in hell."

"However highly Christ is exalted," Mr. Sparks continues, "we are told it is *God*, who has *exalted him*:" whence Mr. Sparks infers, that "God the Father is superior to Christ." To Christ as *man*, I readily grant it, because in his human nature Christ positively declares that the "Father is greater than He," but it would be a strange kind of reasoning to conclude, that because Christ is inferior to the Father as to his human nature, he is so likewise with respect to his divine nature, or that besides the human Christ has no other nature, or that in fine that same human nature is not to be adored together with the divinity of Christ, because, although but a created being when considered abstractedly and in itself, still, as that created being subsists in, and is inseparably and indivisibly

united in virtue of the hypostatical union with the divine person of the *Word*, it is to be adored by one and the same divine worship; for the hypostatical union of the two natures in Christ has necessarily this effect, that God and man, the Son of God and the Son of man, are one and the same Jesus Christ, because subsisting in one and the same divine person.

Let the reader bear in mind that the above answer is equally applicable to all the Unitarian objections against our holy doctrine. Objections, indeed, which all originate in a profound ignorance and mistaken conception of the said mysteries, so that he that is but slightly acquainted with ecclesiastical antiquity and the nature of our mysteries, is at a loss to conceive how scholars of that eminent character, as Messrs. Channing, Professor Norton, Jared Sparks, &c. are, could urge with so much seriousness such silly and insignificant objections, as a christian child solidly instructed in his religion is, at first sight, able to resolve. Indeed, I am inclined to think, that had our Unitarian writers given a serious attention, I do not say, to all the deep and impressive homilies which the great St. Leo, who in the middle of the sixth century adorned the chair of St. Peter not less by the sanctity of his life than the solid brilliancy of his talents, has left us on the mysteries of the Trinity and the incaration; had they, I say, only attentively perused the admirable Epistle of this great Pontiff to St. Flavian, Bishop of Constantinople, they would have been ashamed of their own work; for they would have perceived, that the flood of that heavenly light which flashes forth from every sentence of that luminous comment, is of itself sufficient to disperse the mists, which Unitarian writings are intended to thicken around our divine mysteries.

VI. *Testimony.*

Colossians, ii. 9.

The Apostle there speaking of Christ says, "For in him dwelleth all the fulness of the Godhead, corporally." There is not a word in this text that has not particular weight to

prove the divine nature and essence of Christ. First, it is said, " all the fulness of the Godhead," not a portion only, not simply some participation, consisting either in grace, or miracles, or other gifts, but " the fulness," that is, the totality of the divinity, or as the Greek text has it, of the " Godhead," the *fulness* not of some divine perfection only, but " of *all* fulness," that is to say, of the whole Deity. Next, it is said, " dwelleth in him," that is, not only outwardly attends him. not only is in him by a *moral* union, as Nestorius taught, but " dwelleth in him," *i. e.* is intrinsically inherent in him, and that " *corporally*," or, in other words, by a true, physical, and hypostatical union, by which " the Word was made flesh." St. John, i. 14.

VII. *Testimony.*

Hebrews, i. 3.

Christ here is called by the Apostle, " the splendour of his glory, and the figure of the substance of God ;" in the Greek χαρακτὴρ " of his substance," or, as he says to the Colossians, i. 15. " the image of the invisible God," but what is the character of substance, the image of the invisible God, but the most perfect and substantial image of God ; but if so, Jesus Christ is true God ; therefore, &c.

THIRD ARGUMENT.

CCXII. *From the Divine Attributes which are Predicated of Jesus Christ.*

In the old law God is used to be particularly described under the following titles and characteristics, viz. He is called the Creator of all things, the First and the Last, the King of Glory, the Searcher of Hearts, the Lord and Redeemer of Israel, the Judge, our King, God the most High, the All-powerful God ; but all these characteristics are attributed to Christ in the new law, as it is manifest from the following passages.

Coloss. i. 15. Christ is called " the image of the invisible God, the first-born of every creature : *for in him were all things created.*"

Apocalyp. i. 8; xxii. 13. "I am the Alpha and the Omega, the beginning and the end, saith the Lord God, who is, and who was, and who is to come, the Almighty."

1 Corinth. i. 8. "For if they had known it, they would never have crucified the *Lord of Glory*."

St. John, xxi. 17. "Lord, thou knowest all things."

1 Timoth. ii. 5, 6. "One Mediator of God and man, the man Christ Jesus, who gave himself *a Redeemer for all*."

Acts. x. 42. "Who has been appointed by God to be the *judge of the living and of the dead*."

Apocalyp. xix. 16. "And he hath on his garment and on his thigh written: *The King of Kings, and Lord of Lords*."

After the same manner the chief attributes of God are ascribed to Jesus Christ.

1. *Eternity*. Apocalypse i. 8. "I am Alpha and Omega, the beginning and the end, who is, who was, and is to come."

Hebrews, xiii. 8. "Jesus Christ yesterday, to day, and the same for ever."

Omnipotence. Apocalypse i. "I am the first and the last, who is, who was, and who is to come, the Almighty."

Hebrews i. 3. "Upholding all things, by the word of his power."

Coloss. i. 16. "All things were created by Him and in him."

Immensity. Matth. xxviii. 20. "Behold I am with you all days, even to the end of the world."

St. John iii. 13. "And no man has ascended into heaven, but he that hath descended from heaven, who is in heaven." When Christ spoke this he was on earth, and he declares that at the same time he was in heaven. He is therefore immense or omnipresent.

Omniscience. John xxi. 17, "Lord, thou knowest all things."

Luke vi. 28. "But he knew their thoughts."

Coloss. ii. 3, "In whom all the treasures of wisdom and science are hidden."

Lastly, *Immutability* or *Unchangeableness*. Hebrews i. 1—14.

1 Hebrews, 1—14.

1. "God having spoken on divers occasions and many ways, in times past to the Fathers by the Prophets: last of all,

2. In these days hath spoken to us *by his Son*, whom he has appointed heir of all things, *by whom also he made the world:*

3. *Who being the splendour of his glory, and the figure* (χαρακτηρ) *of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth at the right hand of the Majesty on high:*

4. Being so much better than the Angels, as he has *inherited* a more excellent name above them.

5. For to which of the angels hath he said at any time: *Thou art my Son, this day have I begotten thee?* And again: *I will be to him a Father, and he shall be to me a Son?*

6. And again, when he introduceth the first begotten into the world, he said: *And let all the Angels of God adore him.*

7. And to the angels indeed he saith: He that maketh his Angels spirits, and his Ministers, a flame of fire.

8. But to the Son: *Thy throne, O God! is for ever and ever:* a sceptre of justice is the sceptre of thy kingdom.

9. Thou hast loved justice and hated iniquity: Therefore, *God*, thy God hath annointed thee with the oil of gladness above them that are partakers with thee.

10. And: *Thou in the beginning, O Lord! hast founded the earth: and the heavens are the works of thy hands.*

11. They shall perish, *but thou shalt continue;* and they shall all grow old as a garment:

12. And as a vesture shalt thou change them, and they shall be changed: *but thou art the self same; and thy years shall not fail.*

13. But to which of the Angels said he at any time: *Sit on my right hand, until I make thy enemies thy footstool?*"

In these few verses the Apostle may be said to have erected an everlasting and impregnable fortress in defence of the Godhead of Jesus Christ, a fortress, which has already baffled the long continued efforts of the enemies of the Son of God, of the Simonians, the Cerinthians, the Ebionites, the Sabellians, the Arians, the Nestorians, the Eutychians, &c. and will for ever

stand proof against the infuriate attacks of the Unitarian phalanx. This chapter, in its admirable and sublime conciseness, contains so clear, so full, and so complete a promulgation of the Godhead of Jesus Christ, that even the wild and unprinicipled criticism of the Unitarians either dares not approach it at all, or whenever it does, runs into such disgusting absurdities, as manifestly show the truth of the maxim: *Magna est veritas et prævalebit; truth is great, and will in fine triumph.* This chapter being of itself so clear, my remarks on it shall be few.

First. In the 1st and 2nd verses we are told that "God in these days hath spoken to us by *his Son.* The first impression that strikes him that reads this passage with an unbiassed mind, is, that there is question here not of *a* Son, but of the *Son* of God; not as of *one* of many, but as of *an only Son;* not only of an *adoptive* Son, but of a *true natural Son,* as contradistinguished from the most eminent adoptive Sons of God, such as were the Prophets, by whom God has spoken to us of old; in fine, of a Son of whom the eternal Father may with truth say, v. 5, "Thou art my Son, this day have I begotten thee." Therefore Jesus Christ is the true natural Son of God, of course, consubstantial with the Father. For if any one, by introducing to us a youth, were to address us thus: This is *my* Son, *my beloved Son, my only Son, my only-begotten Son, my own Son, a Son* whom I have *begotten from the womb of my own substance,* &c. we could not possibly conceive this to be said of an adopted child, although the person in question may have at the time adoptive children: because the above way of speaking doeth not and cannot denote, in the common acceptation of men, an adopted but a natural child; and any one that should use such like language, to designate a child by adoption, without adding any thing to restrict, modify, or explain his peculiar meaning, would manifestly impose on our candour, lead us irresistibly into error, and sport with our good sense. Such, however, would be the conduct of God in regard to men, if Jesus Christ were not his true and natural Son, true God like himself.

In 2d verse, the creation of the world is ascribed to Jesus Christ the Son of God.

In 3d verse, Omnipotence is predicated of him, "by upholding all things by the word of his power, and by making purgation of sins," which requires an infinite power. Next, equality of glory with the Father, "sitteth at the right hand of the Majesty on high."

In 4th verse, is expressed his natural Sonship and difference between him and the most perfect creatures, the Angels, difference which consists in this, that whatever the Angels possess, they possess it as a *gratuitous gift* from God's infinite liberality; Jesus Christ, on the contrary, as the *natural Son* of the Father by right of *inheritance.*

In 5th verse, his divine origin by eternal generation is clearly marked.

In 6th verse, his infinite excellence, to which divine worship is declared by the eternal Father to be due.

In 8th verse, his supreme dominion over all things, and the everlasting stability of his throne, being called *God* by the Father singularly, definitely, and without any modifying clause whatever.

In 10th, 12th v. are expressed his creative power, which essentially implies omnipotence, and is peculiar to God only, the creation of the world, and essential immutability and unchangeableness, which belong to him only who said: "*I am who am:* I am the Lord, and do not change." There is no other alternative left to the Unitarian, than either to reject with the ungodly cohort of unbelievers revelation itself, or to admit the Godhead of Jesus Christ; may they rather do the latter, and conform to the positive command, which the eternal Father gives to them not less than he did formerly to the Jews, saying "embrace discipline, or, as the original expresses it, נשקו בר, '*kiss the Son,*' lest at any time the Lord be angry, and you perish from the just way." Psal. ii. v. 12.

FOURTH ARGUMENT.

CCXIII. *From the Divine Operations which are common to Jesus Christ.*

John viii. 17. "My Father worketh until now, and I work;" v. 19, "what things soever he (the Father) doeth, these the Son also doeth in like manner;" this proposition of Christ is general, and applies as well to the creation of things, as to the reparation and salvation of mankind.

The creation and preservation of all things belong to God only. Isaias, xliv. 24, "I am the Lord that make all things, that alone stretch out the Heavens, that establish the earth; and there is none with me." But the creation of things is attributed to Jesus Christ, John i. 3, "All things have been made by him, and without him nothing was made that is made." Coloss. i. 15, "Who is the first born of every creature, for in him were all things created, in heaven or on earth, visible and invisible, whether thrones or dominations, or principalities, or powers: all things were created by him, and in him; and he is before all: and by him all things consist." Was it possible for the apostle to find stronger language to establish our fundamental Dogma?

Heb. i. 2, "In these days (God) has spoken to us by his Son, whom he has appointed heir of all things, by whom also he made the world;" and 10th verse, "And thou in the beginning, O Lord, hast founded the earth, and the heavens are the works of thy hands." This, which was said of the Supreme God by the psalmist, Psalm cx. 26. is here applied by the Apostle to Christ.

II. No one can deny but that the works of grace, of redemption, of justification, and of glorification belong to God exclusively; for thus speaks God, Isaias, xliii. 25, "I am, I am he that blot out thy iniquities for my own sake." Psalm lxxxiii. 12, "The Lord will give grace and glory;" but that Christ is the author of grace, of our redemption and justice, every page of the new law bears witness. 1 Tim. 25, "One mediator of God and man; the man Christ Jesus, who gave him-

self *a redemption for all.*" Acts xx. 28, "Take heed to yourselves and to all the flock, over whom the Holy Ghost has placed you Bishops, to rule the church *of God*, which he has *purchased with his own blood.*"

To all these clear testimonies of the Scriptures, I shall subjoin but one observation of St. Irenœus; lib. iii. adv. hœres. 6th chap. "therefore neither the Lord, nor the Holy Ghost, nor the Apostles would have ever called him (Christ) *God, absolutely* and *definitively*, if he had not been true God. Neither would they have called any one *Lord*, as being such from his own person, but him who rules over all things, *God the Father and his Son*, who received dominion from his Father over all things. Since, therefore, the Father is truly *Lord*, and the Son is *truly Lord*, it is with great reason, that the Holy Ghost has designated them with the appellation of *Lord.*"*

FIFTH ARGUMENT.

CCXIV. *From the Worship, which is due to God only, and which is also paid to Jesus Christ.*

In the book of Deuteronomy, vi. 13, this first and highest commandment is imposed, "Thou shalt adore the Lord thy God, and him only shalt thou serve;" the same is repeated, Matt. iv. 10, and Isaias xlv. 23, "I have sworn by myself, for every knee shall be bowed to me."

But every religious worship, even that of Latria or adoration both outward and inward is due to Jesus Christ, and was always paid to him. John v. 22, "The Father has committed all the judgment to the Son, that all men may honour the Son as they honour the Father," you hear that the same honour or worship is to be paid to the Son, as to the Father.

*"Neque igitur Dominus, neque Spiritus sanctus, neque Apostoli eum, qui non esset Deus, definitive et absolute Deum nominassent aliquando, nisi esset Verus Deus: Neque Dominum appellassent aliquem ex sua persona, nisi qui dominatur omnium, Deum Patrem et Filium ejus, qui dominium accipit a Patre suo omnis conditionis. Vere igitur cum Pater sit Dominus, et Filius vere sit Dominus, merito Spiritus Sanctus Domini appellatione signavit eos."

Philip ii. 9, "wherefore God has also exalted him, and has given him a name which is above every name, that in the name of Jesus, every knee should bow, of those that are in heaven, on earth, and in hell." Heb. i. 6. "And again when he introduceth the first begotten into the world, he saith: and let all the Angels of God adore him;" faith likewise, or the subjection of the mind is due to Jesus Christ. John, xiv. 1. "You believe in God, believe also in me." In Christ also we are to place all our hope and confidence. 1 Timoth. i. 1, "Paul, an Apostle of Jesus Christ, according to the commandment of God our Saviour and Jesus Christ *our hope*." In psalm lxxxiii, "blessed is the man called, that hopeth in him;" on the other side it is said, Jeremiah, xvii. 5, "accursed is the man that confides in man;" Christ, therefore, in whom we are to confide, is true God made man. In fine, we invoke Christ, we directly beg of him grace and other heavenly gifts. Acts, ix. 14, 1. Corinth. i. 2, "And they stoned Stephen invoking, and saying: Lord Jesus receive my spirit;" "Lord lay not this sin to their charge." Acts vii. 58, 59. And what else but the actual and implicit invocation of Jesus Christ was meant, when St. Peter said, "In the name of Jesus of Nazareth, rise up and walk." Acts iii. c. From whom did the Jewish exorcists learn "to invoke over them, that had evil spirits, the name of the Lord Jesus, saying: I conjure you by Jesus whom Paul preaches," Acts xix. 12, but from the example of the Apostles? Therefore Christ is true God.

SIXTH ARGUMENT.

CCXV. *In support of the Divinity of Jesus Christ, drawn from the general tenour of the Sacred Scriptures.*

It is not possible to read the Sacred Writings, without being made sensible nearly at every page, that such things are said there of Christ, and to Christ, as are not consistent with the general ideas of men and the principles of human language, if Christ be not God; in a word, things which are irreconcilable with the notions of a mere man. For,

I. God is *Father* from all eternity, and has a *Son* from all eternity. This is undeniable from psalm ii. 7, "The Lord hath said to me: Thou art my Son, this day have I begotten thee." And from psalm cix. 3, "From the womb before the day-star, I begot thee;" reason alone dictates that he that says a Father, says a Son; and he that says a Son, says one that is of the same nature with the Father. If of the same nature with the Father, he must have the whole nature of the Father; for the divine nature being essentially inseparable and indivisible, cannot be communicated but whole and entire: the Son, therefore, is necessarily consubstantial with the Father; he is therefore the same with the Father, and still distinct from the Father; for he that says Father, says not the Son, but a person essentially distinct from the Son, and vice versa; the Father and the Son are therefore distinct from each other, not in *nature*, because they are one and the same God; therefore, in person; the Father is eternal, the son is eternal, because "begotten from the womb before *the day-star*, therefore both are God, one in *essence*, distinct in *persons*.

II. Any person that is acquainted with Unitarian publications, and especially he who has read the two last letters of Mr. Sparks, must have observed, that whenener Jesus Christ is unqualifiedly called God, or proved to be such by any Scripture passage, the Unitarian imagine to have got clear of every difficulty by remarking that the word *God* cannot be taken in its strict and proper signification, since the same who is thus styled God, is called in the context the *Son of God*, and, of course, if we listen to their logic, he cannot be the Supreme God; any upright mind, that is a stranger to the Unitarian system, would be naturally led to draw the opposite inference, as the Christian world has actually done to this day. Let us investigate how far this Unitarian mode of reasoning: *Jesus Christ is called and styles himself the Son of God, therefore he is not true God*, be correct.

III. God has a Son, called by the name of the *Son of God*, in the singular number, without any epithet or restrictive clause, (both in the New and Old Testament;) he is called the Son

of God in such circumstances, and in an association with such other transcendant titles, as manifestly go to show, that an *only Son, a unique Son, a Son entirely distinct from all other Sons of God, a Son in fine natural and consubstantial with the Father is meant.* This proposition is unquestionable from the psalms just quoted: next from Daniel iii. 92, psal. ii. 12; "Kiss the *Son*." Prov. xxx. 4, "What is his (God's) name, and what is the name of *his Son*, if thou knowest?" Thus much we read of the appellation of the *Son of God* in the Old Testament.

In the new law Christ is called the *Son of God so repeatedly, so emphatically, with so much solemnity*, that it is inconceivable how all this could be said of one, that has no other relation to God, than that of being the work of his hands, his extraordinary Messenger, the special object of his favour.

Christ seems to have been, in a particular manner, concerned that men should believe him to be the Son of the living God, and believe in him as such, as they believe in the Father, "You believe in God, believe also in me." "Dost thou believe, Christ said to the man born blind, whom he had cured, in the *Son of God?* He answered and said: Who is he, Lord, that I may believe in him? And Jesus said to him: Thou hast both seen him; and it is he who talketh with thee. And he said: I believe, Lord. And falling down he adored him," John ix. 35—38.

From the question put to the Apostles, Matt. xvi. 13—19, it is undeniable that Christ pretended to be believed to be something more than what he outwardly appeared to be to men; that is, something more than a mere man, something more even than the most distinguished adopted Sons of God, such as John the Baptist, Elias, Jeremias, or any of the other prophets were; he pretended to be thought something, which neither flesh nor blood, but the revelation of the heavenly Father only could make known to men. Now what was this important truth? It was this, according to the Fathers of the Church, and especially of St. Hilary, that he should be known

and believed to be *the Son of the living God, the only-begotten Son of the Father, the Son begotten from the womb before the day-star:* it is to this eternal generation of the Son by the Father, the faith of the true believers of all future generations was to extend. Here is the passage, "What *do men* say that the Son of Man is? And they said: Some say that thou art John the Baptist, and others Elias, and others Jeremiah, or one of the Prophets. Jesus saith to them: But whom do *you* say that I am? Simon Peter answering, said: *Thou art Christ, Son of the living God.* And Jesus answering, said so him: Blessed art thou, Simon Barjona, because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." *Men* believed Jesus Christ to be an adopted Son of God, and that in an eminent degree too, since they believed him to be John the Baptist, Elias, &c. Jesus Christ, by the second question put to the Apostles, clearly indicates, that he is more than that, and that that which he is *more*, is something so hidden and so sublime that nothing less than the particular revelation of the Father was necessary to manifest it. What is that? "Thou art—*the Son of the living God*;" the explicit belief and solemn confession of which was so important, that Christ deemed it worthy of the greatest immediate recompence, that of establishing Peter the everlasting foundation of his everlasting church. This passage is unintelligible, and leads naturally into error, if Christ meant to be thought nothing more than an adopted Son of God like the Prophets.

"And Philip said (to the Eunuch of the Queen of Candace:) If thou believest with thy whole heart, thou mayest be baptized. And he answering, said: I believe that Jesus Christ is the *Son of God.*" This, by the bye, shows how ungrounded the Unitarians are when they pretend that the Apostles did not instruct at the first outset of their preaching their catechumens on this fundamental dogma of the Godhead of Jesus Christ. The fallacy of which gratuitous assertion is moreover evinced from what is said of the very first preaching of the Apos-

tle of the Gentiles after his conversion, "And immediately he preached Jesus in the synagogues, *That he is the Son of God.*" Acts ix. 20. And from the second discourse of St. Peter, "But the *author of life* you killed, whom God hath raised from the dead." Acts iii. 15. Who can be understood by the *author of life* but God, Jesus Christ, "In whom was life; and the life was the light of men." John i. 4. And who says of himself, "I am the way, the truth, and the life."

Christ not only calls himself "*the Son of the living God, or the blessed God,*" (which is equally characteristic,) on one of the most awful occasions, when standing before the supreme court of the Jewish nation; but he is moreover styled so and recommended to men by the heavenly Father in two very solemn circumstances, once at his baptism, "when the heavens opened upon him." Matt. iii. 17. And another time when transfigured on Mount Tabor, "*This is my beloved Son in whom I am well pleased; hear him.*" Matt. xvii. 5. The evil spirits themselves were forced to pay him this homage, "And the unclean spirits, when they saw him, *fell down and adored him*, and they cried, saying: *Thou art the Son of God.*" Mark iii. 2. And "Seeing Jesus afar off, he (the man with the unclean spirit) ran and *adored him:* And crying with a loud voice, he said: What have I to do with thee, Jesus, *thou Son of the most High God.*" Mark v. 7. This extraordinary name was to be his proper name, as we learn from the heavenly message to the blessed Mother of God, "He shall be great, *and shall be called the Son of the most High:* and of his kingdom there shall be no end;" And therefore the holy that shall be born of thee, *Shall be called the Son of God.*" Luke i. 32, 33—35.

"*No man hath seen God at any time: the only-begotten Son, who is in the bosom of the Father, he has declared him.*" "And I saw; *and I gave testimony that this is the Son of God.*" "Nathaniel answering him said: *Rabbi, thou art the Son of God,* thou art the king of Israel." John i. 18, 34, 49.

"God so loved the world, as to give *his only-begotten Son*; that whosoever believeth in him may not perish, but may have

life everlasting. For God sent not *his* Son into the world, to judge the world, but that the world may be saved by him. He that believeth in him, is not judged: but he that doth not believe in him, is already judged: *because he believeth not in the name of the only begotten Son of God.*" John iii. 16, 17, 18.

1. Upon this, I thus argue: Of a thousand readers that approach the sacred volume with a mind unbiassed by prejudice, there is not one, who on perceiving how repeatedly and how emphatically Jesus Christ is styled *The Son of God*, the *Son of the living God*, the *Son of the blessed God*, the *Son of the Most High*, the *only-begotten Son of the Father*, viz: twice by the Heavenly Father, habitually by Christ himself, by the angel Gabriel, by men, nay, by the devils themselves: who, I say, will not find himself to be irresistibly led to understand this manner of speaking in the same sense in which the Christian world has hitherto, and will henceforth continue to understand it, viz. as necessarily importing the idea of a *true, natural*, and *consubstantial Son of God.* And why this? because Jesus Christ being styled the Son of God *so repeatedly*, on such *important occasions*, proclaimed as such by *heaven and earth, and hell itself*, and that so *absolutely*, so *unqualifiedly*, and after such a manner, that not only the phrase "Son of God," is never associated with any thing that might be considered as intended to restrict its meaning, or as a key to a figurative sense, but on the contrary mostly with such connexions as seem to determine it to its obvious and natural signification; the mind of the reader cannot refrain from concluding, that Jesus Christ is either the natural Son of God, or, what is even horrid to think, and much more so to utter, that the Eternal Father and the Holy Ghost the inspirer of the sacred Penmen have most shockingly abused all the principles of human language, and have delivered themselves on one of the most important parts of revelation in such expressions and phraseologies, as must naturally tend to hurry well meaning mankind into downright error, into idolatry. This cannot be, therefore we are forced to conclude with the centurion: "*Jesus Christ is truly the Son of God*," that is, true God. And,

indeed, to contend that by this phrase, "*The Son of God*," nothing more is meant than that Christ is the adopted Son of God like other just men although in a more eminent degree, is to offer insult to the common sense of mankind. For, I ask him who would fain force upon us such an absurdity, whether, when a man is constantly and uniformly giving himself out for the son of such or such a one, and his father as constantly and uniformly is calling him his son—whether, I say, it would be possible in such a case to understand this in any other sense, than that he is his true and natural son; and whether, if he had a mind to be thought to be not a *natural* but an *adopted* son only, it would not be absolutely necessary for both the father and the son to change their language, and to add something by way of explanation, from which it may be gathered, that they mean to speak, the former not of a *natural* but of an *adopting* father, and the latter not of a *natural* but of an *adopted* son? The case is perfectly parallel, and the reader, I am sure, has already made its application.

But, what is decisive and without reply on this subject, is the beautiful parable recorded Matth. xxi. 33—46, of a master of a family, who planted a vineyard, and let it out to husbandmen; and when the time of the fruit drew near, sent successively his servants to the husbandmen, that they might receive the fruits of it; but who, in various ways, were all put to death. "And last of all he sent to them *his Son*, saying: They will reverence *my Son*. But when the husbandmen saw the *Son*, they said among themselves: this is *the heir*; come let us kill him, and we shall have his inheritance. And taking him they cast him forth out of the vineyard, and killed him." By the vineyard is evidently meant the Mosaic law given by Almighty God the lord of the vineyard to the husbandmen, the Jews: by the servants sent at divers times to the husbandmen and put to death by them, are understood the Prophets: by the *Son* of the Lord of the vineyard, whom they cast out of the vineyard and killed, *Jesus Christ*. Jesus Christ, therefore, is the natural Son of the Lord of the vineyard: for he is the *heir*, the *inheritance* be-

longs to him: the Almighty calls him *his Son*, in contradistinction to the Prophets. Were not the Prophets too, the sons of God? so they were, and that in an eminent degree, but they were only the *adopted sons of God*, the inheritance did not belong to them by a natural inherent right, this belongs by nature to the natural son only: hence, although they were the most perfect among the adopted children of God, they were nothing more than *servants*. Jesus, on the contrary, is the *Son*, the *Heir*, therefore consubstantial with the Father; for he who says a natural son, says one that is of the same nature with the father: and, of course, as the nature of the Father cannot be divided, Jesus Christ, his Son, possesses it indivisibly and inseparably with the Father. Jesus Christ, therefore, is one and the same God with the Father, but not the same person, for the Father is not the Son, and the Son is not the Father. But who can understand this? He who believes, and adores when God speaks, as he does in this parable.

3. If Christ, who is speaking in the following passages, be but a mere man, they are utterly unintelligible:

"The same (Jesus) is he that shall come after me, who is preferred before me; the latchet of whose shoe I am not worthy to loose." John i. 27.

"*Behold the Lamb of God: behold he that taketh away the sin of the world.*" "This is he, of whom I said: after me cometh a man, who is preferred before me, *because he was before me.*" John i. 29, 30.

"Nathaniel said to him, whence knowest thou me? Jesus answered, and said to him: Before that Philip called thee, when thou wast under the fig tree, *I saw thee.* Nathaniel answered him, and said: Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said to him: because I said unto thee, I saw thee under the fig-tree, thou believeth; greater things than these shalt thou see. And he saith to him: Amen, Amen, I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man." John i. 48—51.

"Make not the house of *my* Father, a house of traffick"—"Jesus answered, and said to them: Destroy this temple, and *in three days I will raise it up.* But he spoke of the temple of his body." John ii. 19—21.

"*And no man hath ascended into heaven, but he that descended from heaven, the Son of man who is in heaven.*" John iii. 13.

"And Jesus did not trust himself to them, *because he knew all men. And because he needed not that any should give testimony of man: for he knew what was in man.*" John iii. 24, 25.

"*I and the Father are one.*" John x. 30.

"I know him, *for I am from him.*" John vii. 29.

"*The Father is in me, and I in him. I came forth from the Father.*" John x. 38.

"So God hath loved the world, as to give *his only-begotten Son*, that whosoever believeth in him may not perish, but may have *life everlasting.* He that doth not believe in him is already judged: *because he believeth not in the name of the only-begotten Son of God.*" John iii. 16—18.

"*He that cometh from above, is above all. He that cometh from heaven, is above all.*" Verse 31.

"*The Father loveth the Son;* and he has given all things into his hands. *He that believeth in the Son, hath life everlasting, but he that believeth not the Son, shall not see life.*" Ver. 35,36.

"For the bread of God is that which *cometh down from heaven, and giveth life to the world.*" John vi. 33.

"*I am the bread of life:* He that cometh to me, *shall not hunger: and he that believeth in me, shall never thirst.*" Verse 35.

"And this is the will of my Father who sent me: that every one who seeth the Son, *and believeth in him, may have life everlasting, and I will raise him up at the last day.*" Verse 40.

"Because *I came down from heaven.*" Verse 38.

"Not that any one hath seen the Father, *but he who is of God*, he hath seen the Father." Verse 46.

"Amen, Amen, I say to you: *He that believeth in me, hath everlasting life.*" Verse 47.

"*I am the bread of life. This is the bread descending down from heaven; that if any one eat of it, he may not die. I am the living bread, which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread which I will give, is my flesh for the life of the world.*" Verse 48—52.

"Then Jesus said unto them: Amen, Amen, I say unto you: *unless you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me. and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same shall live by me. He that eateth this bread, shall live for ever.*" Verse 54—59.

"But Jesus *knowing in himself*, that his disciples murmured at this, said to them: doth this scandalize you? If then you shall see the Son of man *ascend up where he was before?*" Verse 62, 63.

"Then Jesus said to the twelve: will you also go away? And Simon Peter answered him: Lord, to whom shall we go? *Thou hast the words of eternal life. And we have believed and have known, that thou art the Christ, the Son of God.*" Verse 68—70.

"I know him, (the Father,) because *I am from him*, and he hath sent me." John vii. 29.

"*If any man thirst, let him come to me and drink. He that believeth in me, as the scripture says, out of his belly shall flow rivers of living water.*" Verse 37, 38.

"*I am the light of the world*: he that follows me, walketh not in darkness, but shall have the light of life." John viii. 12.

"*I am not alone; but he that sent me, the Father.*" Verse 16.

"*If you did know me, you would know my Father also.*" Verse 19.

"They said therefore to him: who art thou? Jesus said to them: *The Beginning; who also speak to you.*" Verse 25.

"Now they did not know that he said: *God was his Father.*" Verse 27.

"*As the Father hath taught me*, I speak these things." Verse 28.

"If therefore the Son shall make you free, *you shall be free indeed.*" Verse 36.

"If God were your Father, verily ye would love me. *For I proceeded and came from him.*" Verse 42.

"*Abraham your Father rejoiced that he might see my day: he saw it and was glad.* The Jews then said to him: thou art not yet fifty years old; and hast thou seen Abraham? Jesus said to them: Amen, Amen, I say to you: *Before Abraham was made, I am.* Then they took up stones to cast at him." Verse 56—59.

"And Jesus said to him, (the man born blind,) *dost thou believe in the Son of God?* He answered and said: who is he, Lord, that I may believe in him? And Jesus said to him: *Thou hast seen him, and it is he who talketh with thee.* And he said, *I believe, Lord; and falling down he adored him.*" John ix. 35—38.

"Therefore doth the Father love me: *because I lay down my life that I may take it again. No man taketh that away from me: but I lay it down of myself; and I have power to lay it down: and I have power to take it up again.*" Verse 17, 18.

"*And I give them*, (my sheep,) *life everlasting: and they shall not perish for ever: and no man shall snatch them out of my hand. No man can snatch them out of the hand of my Father; I and my Father are one.* The Jews then took up stones to stone him. The Jews answered him: for a good work we stone thee not, *but for blasphemy: and because that thou, being a man, makest thyself God*, Jesus answered them: *If I do not the works of my Father, believe me not.* But if I do, though you will not believe me, *believe the works, that you may know and believe, that the Father is in me and I in the Father.* They sought therefore to take him, and he escaped out of their hands."

"This sickness, Jesus said, is not unto death, but for the

glory of God: *that the Son of God may be glorified by it.*" John xi. 4.

"Martha saith to him, that he, (Lazarus,) shall rise again in the resurrection at the last day. Jesus said to her: *I am the resurrection and the life: he that believeth in me, although he be dead, shall live. And every one that liveth and believeth in me, shall not die for ever. Believest thou this?* She saith unto him: *yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world.*" "*He that seeth me, seeth him that sent me. I the light, am come into the world;* that *whosoever believeth in me*, may not remain in darkness." John xii. 45, 46.

"*Knowing that the Father had given him all things into his hands, and that he came from God.*" John xiii. 3.

"You call me Master and Lord: and you say well: *for so I am.* Verse 13."

"*You believe in God, believe also in me. I am the way, the truth, and the life. No man cometh to the Father, but by me.* Philip saith to him: Lord, show us the Father and it is enough for us. Jesus saith to him: have I been so long a time with you, and have you not known me? *Philip, he that seeth me, seeth the Father also.* How sayest thou, show us the Father? *Do you not believe that I am in the Father and the Father in me?* The words that I speak to you, *I speak not of myself. But the Father, who abideth in me*, he doeth the works. Believe you not that *I am in the Father and the Father in me?* otherwise believe for the works themselves. Whatsoever you shall ask the Father in my name, *that will I do*, that the Father may be glorified in the Son. *If you shall ask me any thing in my name, that I will do.* And I will ask the Father, and he shall give you *another* Paraclete, that he may abide with you for ever, the spirit of truth,—because he shall *abide* with you, and shall *be in you.* In that day you shall know that *I am in my Father.* He that loveth me, shall be loved by my Father; and I will love him, and will *manifest myself to him.* If any one love me, my Father will love him, and *we* will come to him, and *make an abode with him.* The

Paraclete, the Holy Ghost, whom the Father will send *in my name, he will teach you all things.*" John xiv. 1—31.

"*I am the true vine .... Remain in me and I in you ....* I am the vine, you the branches. *He that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing.*" John xv. 1—5.

"*When the spirit of truth shall come, he will teach you all truth;* for he shall not speak of himself. He shall glorify me; because he shall receive of *mine* and will declare it to you. In that day, you shall ask in my name: And I say not to you that I will ask the Father for you. For the Father himself loveth you, because you have loved me and believed that I *came forth from God. I came forth from the Father*, and *am come into the world.* Again I leave the world and *I go to the Father.* John xvi. 13—26, 27, 28.

"And lifting up his eyes to heaven, Jesus said: *glorify thy Son*, that thy Son may glorify thee. *As thou hast given him power over all flesh, that he may give life everlasting to all whom thou hast given him. And this is life everlasting: that they may know thee, the only true God, and Jesus Christ whom thou hast sent.* And now glorify thou me, O Father, with thyself, *with the glory which I had before the world was.* Father, *I will that where I am, they also whom thou hast given me, may be with me: that they may see my glory which thou hast given me: because thou hast loved me before the foundation of the world.*" John xvii. 1, 2, 3, 5, 24.

"As soon then as he said to them: *I am he:* they went backward, and *fell to the ground.*" "The chalice which my Father has given me, shall I not drink it?" "Pilate therefore said to him: art thou a king, then? Jesus answered: thou sayest that I am a king: For this was I born, and for this came I into the world." John xviii. 6, 11, 37.

"The Jews answered him, (Pilate,) We have a law; and according to the law he ought to die; because he made himself the Son of God." John xix. 7.

"Thomas answered and said to him: *my Lord and my God.*" "Many other signs also did Jesus in the sight of

his disciples, which are not written in this book. *But these are written that you may believe, that Jesus is the Christ, the Son of God: and that believing, you may have life in his name.* John, xx. 28, 30, 31. "And Peter said to him, *Lord, thou knowest all things:* thou knowest that I love thee." John, xxi. 17. Let us stop here; for were we to transcribe whatever has a more or less bearing on the Godhead of Jesus Christ, especially in the New-Testament, we would have to insert in these our sheets the greater part of it. On an attentive perusal of the above extracts, the following reflexions intrude themselves irresistibly on the mind of every reflecting reader.

1st. The grand Unitarian principle is, that the scriptures, being intended for the instruction of mankind, must speak a plain and intelligible language, and that it would be absurd in the extreme to suppose that God hath ever spoken to men in a hidden or mysterious language. Accordingly, in reading the above passages, we are not to look for hidden places, unintelligible mysteries, but we are to take them in their plain, obvious, and natural meaning. Well, let us admit, for the moment, the principle in all its extent, and proceeding on it, argue thus:

Of all books extant in the world, there is none that will be more unintelligible, more sealed without and within than the New-Testament, and in particular the above quotations; and there is no instance of a subversion of language in any modern or ancient writer, so shocking and so total, as will be that which occurs in the solemn declarations of the heavenly Father, in the speeches of his only-begotten Son, and in the oracles of the Holy Ghost, which are contained in the New-Testament, unless we set it down as an undoubted doctrine,

I. That Christ our Lord existed before the foundation of the world, that he was from all eternity with God, and of course existed before he was born of the blessed Virgin Mary, and that he is not a mere man.

II. That God is the true and natural Father of Jesus Christ, and that Jesus Christ is the true, natural, and consubstantial

Son of the eternal Father, the only-begotten Son of the Father, begotten by him from the womb or own substance, before the day-star, *i. e.* from all eternity.

III. That in Jesus Christ there are two distinct natures, the divine and the human, and that of course one and the same. Jesus Christ is at once true God and true man, the Son of man, and the Son of God, and that in consequence of these two natures subsisting in one and the same divine Person of the *Word*, what is proper and peculiar to one nature, may be mutually affirmed, in a true sense, of the other, insomuch that it is correct to say: *God is man, and man is God*, or, *the Son of man is the Son of God*, or that *God has suffered for us*, or that "He *who descended from heaven* (is) *the Son of man, who* (at the same time) *is in heaven*," (as the Son of God.) John, iii. 13.

IV. That there is only one true God, but that in that one only true God there exist three distinct Persons, the Father, the Son, and the Holy Ghost the Paraclete, and that the Son proceeds from the Father, and the Holy Ghost from both the Father and the Son, as from the same common and indivisible principle from all eternity.

V. That, in virtue of the two natures united in one and the same divine Person, Christ could, in strict truth, affirm, that he could do nothing *of himself*, that he could say nothing but what he had *heard of the Father*, that his doctrine was not *his*, because it is strictly true, that, *as God*, he received *all* together with his divine nature from the Father by his eternal generation, and *as man*, by his creation, and by the hypostatical union of the Word with his human nature. In consequence of the same mystery of the Incarnation, in which God and man met together to constitute one and the same Jesus Christ, we easily conceive, on the one side, how Christ could, in truth, appropriate to himself what is exclusively proper to God only, for instance: *I am the way, the truth, the light*," "*I am the resurrection and the life*," "*I am the beginning*," "*I am eternal life*," &c. and how, on the other side, he could say, that the Father *gave* all things into his hands, that the Father *gave him a command*, that the

Father was *greater* than he, &c. By admitting the two natures in Christ, a divine light diffuses itself over the whole gospel, all its parts are linked together in perfect harmony and proportion, all is intelligible, luminous, and exalted. Without this key, the gospel is an inextricable labyrinth, a tower of confusion, an unintelligible jargon, of which we defy all human ingenuity, not excepting the Unitarian, to make any sense.

VI. The greater a saint a person is, and the more favoured by Almighty God, the less he is in his own eyes, the deeper he humbles himself according to the oracle of the Holy Ghost, "The greater thou art, the more humble thyself in all things; and thou shalt find grace before God." Ecclesiastic. iii. 20. Accordingly, we find, that the most humble of virgins, at the very moment she is apprised of her elevation to the transcendant dignity of Mother of God, concentrates herself in her own nothingness, saying: "Behold the handmaid of the Lord." Luke, i. 38. And St. John the Baptist, "the greatest amongst those that are born of women, not only did not look after honourable titles, but rejected even those which were justly due to him, as, when he denied that he was Elias, with which title he was afterwards honoured by Christ himself. Matt. xi. 14. Now, on the Unitarian supposition, that Christ is not God, but a mere man, we must needs advance the most revolting paradox that ever disgraced human reason, viz. that Christ, on the one hand, was the most humble of all men, since he was the most holy, and the most perfect, and that, on the other, he was the proudest of all men that ever existed, since from all that we have hitherto seen, his whole object in coming into this world appears unquestionably to have been, to make the world believe that he was the *Son of the Most High*, the *beloved Son of God*, the *only-begotten Son of God*, the *Son of the living*, *the blessed God*, and, of course, the *true and natural Son of God*, and that he was to be adored and worshipped as such by men. The world understood him so, and accordingly adored him as one and the same God with the Father and the Holy Ghost, and God the Father second-

ed Jesus Christ in this, his attempt, by the most stupendous exertions of his divine power: Therefore, Jesus Christ is true God, and there is a Trinity in God, as surely, as incontestably it is, that Jesus Christ was not the proudest of all mankind and that, had he been such, the Deity would not have stamped upon his mission the seal of his divine approbation.

Let the reader with any of the above six points in his mind, attentively read over the above extracts of passages, and he will, I am sure, meet with more than one text, which, taken in the plain, obvious and natural import of words, will never present a rational or intelligible sense, unless that point of doctrine be supposed. Let any one try the experiment, and his conviction, I am confident, will be complete.

VII. Jesus Christ is constantly and uniformly called Κυριος, *Dominus*, *Lord*, both in the Old and New-Testament. Now, all the learned know, that this title is perfectly synonymous with the orignal name *Jehovah*, and is altogether of the same import with it; hence, it is that the Septuagint, and the subsequent interpreters, have always rendered the name *Jehovah*, by the corresponding name Κυριος, Lord. Therefore, I conclude, Jesus Christ is true God, for no one will deny that the word *Jehovah*, in its essential and native signification, denotes the very essence, supremacy, and self-eternal existence of God, and nothing else, and most perfectly expresses what God hath called himself, "*I am that am.*" Exod. iii. 14. This is so true that Crellius himself dares not deny it.

It is no objection to this argument, that the name Jehovah is at times given to Angels, or to those in whom he spoke. For, it is manifest, that the *presence of God* in those to whom this name was applied, was the only reason of its having been given them. As, therefore, "*All the fulness of the Godhead dwelleth in Christ corporally*, on account of the hypostatic union of the two natures, in virtue of which, the same Jesus Christ is, at once, "in the *form of God*, and in *the form of a servant*, it necessarily follows that Jehovah, in its native and essential import, is his proper name.

Next, to reply, that the name *Lord*, in some instances, means

no more than our English names, *sir*, *master*, would be too ridiculous: for the slightest degree of attention will suffice to convince the reader, that if that be actually the case in some instances, it is not and cannot be so in innumerable other places; for instance, in these: "He is Lord of all." Acts, x. 36. God has made him Lord and Christ." Acts, ii. 36. The Lord both of the dead and living." Rom. xiv. 9. "The Lord of glory." 1 Corinth. ii. 8. "Lord of Lords." Apocal. xix. 16; but particularly 1 Corinth. viii. 5, 6. "For though there be that are called gods, either in heaven or on earth, (for there are many gods and many lords,) yet to us there is but one God, the Father, of whom are all things, and we unto him; *and one Lord Jesus Christ; by whom are all things, and we by him.*"

VIII. "*Nor is there salvation in any other; for there is no other name under heaven, whereby we must be saved.*" Acts, iv. 12. "*All whatsoever you do in word, or in work, do all in the name of the Lord Jesus Christ.*" Coloss. iii. 17. *He shall save his people from their sins.*" Math. i. 21. *In whom we have redemption through his blood, through the remission of Sins.*" Ephe. i. 7. Pray, can all this be said of a mere creature? Certainly not, as long as there is any truth left in those unalterable principles, which all men bear imprinted on their minds by the hand of their creator. Any one that has the power of his reason, naturally conceives, in all this, something so excellent, and so absolutely above the reach of a created being, that nothing less than a total change of his mind and moral constitution, would be required to make him think otherwise. To save men from sin, to redeem and ransom him from eternal death, to forgive his sins, to atone for his guilt and to reconcile him to God, is a work of such magnitude as all mankind conceive cannot be effected but by an infinite excellence, an infinite power, a God.

SEVENTH ARGUMENT.

CCXVI. *Derived from the Miracles of Jesus Christ.*

In the first part of this work, it has been proved to a demonstration, that Jesus Christ possessed all the wisdom, and all

the sanctity, which became a God-man, and that the law which he has given to the world, is worthy of a God-man. If it be true that there exists a God-man, it is Jesus Christ that is that God-man; and if God were to give a law to the world, it is manifest that he would give it the law which Jesus Christ has given it. These are two inferences which we have drawn from the considerations which we have made on this subject in the first volume.

We advance here one step further, and maintain, that the Gospel presents us in the miracles of Jesus Christ with demonstrations so clear and so striking of his divinity, that, after having examined them, the only chance left us, will be to prostrate ourselves before him with the christians of all ages and all climes, and to adore him as the sovereign God, the creator of heaven and earth.

For this is my way of reasoning. It is incontestable from the narrative of the Evangelists, that Jesus Christ has wrought miracles, which cannot be wrought *but through the power of God.* It is likewise undeniable, from the history of the same Evangelists, that Jesus Christ has wrought these miracles *as God*; in fine, it is a most certain fact, from the same Evangelical records, that Christ has wrought these miracles in order to attest that he was *God.* Now, it is impossible. that a man can work such miracles, under the same circumstances, unless he be God; therefore, Jesus Christ is a true God-man. This argument is exact, it is according to all the rules of the dialectic: the consequence is, therefore, evident and undeniable. Nothing, therefore, remains, but to demonstrate the propositions, from which it follows, and here is the way after which we set about it.

UNITARIANISM

PHILOSOPHICALLY AND THEOLOGICALLY EXAMINED.

NO. IX.

PROOFS OF THE FIRST PROPOSITION, VIZ:

CCXVII. *The Miracles of Jesus Christ could not be wrought but through the power of God.*

In order to establish this proposition, we must first show which are these miracles; for it is only from their nature we can judge whether they be above all other power except that of God.

I open the sacred volume of the Gospel, and find, that Jesus Christ has cured, without making use of any assistance of art, but with one single word, the effect of which was as entire as it was prompt and sudden, the most inveterate and the most incurable distempers, such as the palsy, the dropsy, leprosy, &c.; next, that he has restored hearing and speech to men that were born deaf and dumb; sight to several blind, and among them to persons born blind; that he has driven out, by his command, devils from possessed bodies; that he was seen to walk upon the waters; to calm the tempests, by commanding the sea with a threatening voice to hush, and the winds to cease to blow; to change water into wine; moreover, that on one occasion he fed with five loaves of bread, and two fishes, five thousand men, and that on another, he satiated four thousand with seven loaves and some small fish. By an unheard of prodigy, the loaves of bread and the fish reproduced themselves in the hands of the Apostles, who distributed them at his orders. Lastly, I see that Jesus Christ has raised several dead to life, one at the moment he had just expired, and ano-

ther whilst carrying to the grave, and a third one four days after his burial, and when he was already exhaling putrefaction. Such are the miracles which Jesus Christ wrought during his mortal life. I observe that several of these miracles are miracles of creation: such as the multiplication of the loaves of bread, in which new ones were created in the hands of the Apostles, in proportion as they distributed the first. The cure of the man born blind, in which Jesus Christ formed all on a sudden eyes in the head of that man, to whom nature had refused them; the resuscitation of the dead, and especially that of Lazarus, in which Jesus Christ restored its former freshness to the flesh, which had already fallen into a state of putrefaction, re-established all its interior organs, brought the blood and the humour into motion, restored in them their first equilibrium, and, in fine, called back the soul into the body, and fixed it there anew to animate and govern it; and all this in an instant.

Such are the miracles which Jesus Christ has wrought publicly and in the sight of all Judea, during his mortal life, miracles, which the Holy Evangelists have recorded at a time when the remembrance of them was still fresh and recent in the public mind, and when every one had it in his power to meet every where proofs, and, as it were, vestiges of them; miracles, which the Jews, who had seen Jesus Christ, never durst contradict, and which those of our days are forced to acknowledge on the testimony of their forefathers, although it be now upwards of eighteen hundred years since their fathers had witnessed them; miracles, the most astonishing in themselves, and still more astonishing in their circumstances; miracles, in fine, which cannot be wrought but by the power of God.

I say, miracles which cannot be wrought but by the power of God. And, indeed, as evident as it is that God, by establishing laws for the government of the world, has reserved to himself the power of arresting or suspending the course of those laws, so evident it is likewise, that he has reserved that power only for himself; for if God had left that power to some crea-

ture, for instance, to the devil, it would follow that the devil might derange at his pleasure all the work of God, and hurl the whole world into confusion; which is absurd: all men feel that it belongs only to God to work certain miracles.—Hence it is, that the first impression, which a miracle similar to those of Jesus Christ makes upon those that witness it is, to cause them to adore God, who thus sensibly manifests his power to men: the first cry that bursts out of their mouth is, the "finger of God is here." In vain should all the philosophers of the world attempt to persuade a whole *people*, that beheld a Lazarus come forth from the tomb, that such a resuscitation has been effected by some agency of nature, by some secret causes, or in consequence of an universal mechanism, or by chance, or, in fine, by the operation of the devil. mankind would treat them as madmen and profligates.

Christ has wrought miracles which can only be wrought by the power of God: this is my first assertion, and I have just now demonstrated it. The inference I draw from this assertion is, that Christ was God, or that at least God was in him and with him, to work these miracles.

SECOND PROPOSITION.

CCXVIII. *Jesus Christ wrought his Miracles as God.*

To cure with one word, in an instant, and after the most perfect manner, the most inveterate and incurable complaints, to restore hearing to the deaf, speech to the dumb, sight to the blind, and especially, to deaf, dumb, and blind, that were such from their birth; and always with the same facility, with the same quickness, and with the same success; to cast out devils from the possessed, to change the nature of the elements, to raise to life the dead, and such dead as have been buried several days, and were already experiencing the sad and humiliating effects of corruption: are prodigies which cannot be wrought but by the power of God. This is what I have just now demonstrated; and, of course, he that works these prodigies, by a power that is his own. by a power that

is in him and belongs to him; he that works these prodigies in his own name, and as acting by himself; he that works these wonders with a perfect freedom and total independence of all outward means; he that thus works these miracles, works them *as God.* This consequence is incontestable, and I think every one feels on this matter as I do; for, if it be granted on the one side, as every one is compelled to grant it, that such prodigies cannot be wrought but by the power of God, it must be admitted likewise, on the other side, that he who works these prodigies, by a power that is his own, truly possesses the power of God, and that of course he is God.

But it is certain, unquestionably certain, from the sacred records of the Evangelists, that Jesus Christ has wrought the said miracles, and an infinity of others which we have omitted. It is certain, I say, that he wrought them in his own name, and as acting by his own power: therefore he wrought them *as God:* therefore he is God.

Let us take up the same volume of the gospel, and there we shall find clear and striking evidence of what we here advance.

We shall find that Jesus Christ has wrought the greatest miracles with one word. At the wedding of Cana, the blessed virgin observes to Jesus, that wine is wanting. Jesus Christ commands the waiters to fill with water six water pots of stone; they obey: Jesus Christ saith to them, John, ii. 3. "draw out now:" they draw out, and the water is found to be changed into excellent wine. A leper throws himself at the feet of Jesus Christ, and whilst he is adoring him, he says, "Lord, if thou wilt, thou canst cleanse me." Jesus Christ, stretching out his hand, and touching him, said, "Volo, mundare," "I will, be thou clean," Matt. ii. 2. and the same moment the leprosy disappears. A disconsolate father offers to Jesus Christ, his son, whom the devil, by taking possession of him, has made deaf and dumb. "Jesus Christ threatens the unclean spirit, saying to him: thou deaf and dumb spirit, I command thee go out of him, and enter no more into him:" Mark, ix. 24. and the unclean spirit goes out of him on the spot.

One day, when a violent storm tossed to and fro the ship in which Jesus Christ was, with several of his disciples, they were on the eve of suffering shipwreck. Jesus Christ was asleep; they awaken him with great cries. He arises, speaks to the winds with threatening, and says to the sea, Mark, iv. 39. "Peace; be still; hush!" the wind ceases, and there is made a great calm." St. Mark, v. 32. "Damsel, I say to thee, arise: and immediately the damsel rose up and walked." It is thus Jesus Christ raised up from the dead the daughter of Jairus. St. Luke, vii. 14. "Young man, I say to thee, arise. And he that was dead, sat up and began to speak." It was thus he called to life the son of the widow of Naim, whom they were burying. St. John, xi. 42. "Lazarus, come forth." It was thus he resuscitated him four days after he had been dead and buried. Is it possible to work a miracle with more ease, more authority, and, if I am allowed the expression, with an air more absolute and more independent?

This air of freedom and independence causes itself to be felt throughout the gospel. Nothing is difficult to Jesus Christ. All flows from the source. No effort is perceived any where. When he works the most astonishing wonders, he is not less in his natural state, than when he works none. All means are indifferent to him, because he stands in need of none, and because his power is entirely in his will. He has wrought a number of miracles without making use of any means. He has wrought others by such means, as, of themselves, could not produce the effect which they produced. He has wrought some, by means, which, of themselves, ought to have produced a contrary effect. St. John, ix. 6. "He spat on the ground, and made clay of the spittle, and spread the clay upon the eyes of the blind man," and restored sight to him by this unction, which, of itself was sufficient to blind a man, who should have the best sight. Jesus Christ wrought numberless miracles, by one sole act of his will, which he manifested outwardly, as we have already seen it. He wrought an infinity of others, by an act of his will, which he did not manifest. It was thus he multiplied the bread in the desert. It was thus he cur-

ed the woman who was, for the space of twelve years, afflicted with a flux of blood which had entirely exhausted her. It was thus he cured several times whole bands of sick persons. We see in the gospel, that those who touched but the hem of his garment were cured of all their infirmities, whatsoever they might be.

Now, to work miracles after such a manner, and miracles so great and so unheard of, is not this working them by a power which one holds only from himself? With a power which acts of itself with a perfect independence? and to work miracles, and such miracles by a power which one holds only from himself, is it not working them *as God*?

In perusing the sacred volumes, we find, that Moses, Joshua, Elias, Eliseus, and many other prophets, and in fine the apostles have wrought miracles, and miracles, if you choose, as great as those of Jesus Christ: but we find, at the same time, that they have wrought them *as men*, that is to say, as instruments of which Almighty God made use. We see that whilst they were working these miracles, they went, as it were, out of themselves, driven on by the impulse of the spirit of God that had seized them. We see, in fine, that, after having wrought these miracles, they ascribed them but to God, and did not speak of them but as works of God. It is not so with Jesus Christ: He wrought miracles as sovereign Master, as acting of himself. In working these miracles, he preserved that tranquil air which characterizes a man who is in his natural state, and who draws all from his own being. Lastly, after having wrought these miracles, he referred them but to himself, and spoke of them as his own works. Such are the essential differences which we remark between the manner in which Jesus Christ and the other holy men, of whom we have spoken above, have wrought miracles. It was, therefore, with truth, that Jesus Christ said to his apostles, in speaking of the Jews, John, xv. 24. "If I had not done among them the works that no other man has done, they would not have sin." For, to speak in proper language, and according to truth, we must say of Moses, Joshua, Elias, and

others, that God has wrought by them great miracles, and of Jesus Christ, that *He* has wrought great miracles.

When I say, that Jesus Christ has referred his miracles but to himself, I am not ignorant, at the same time, of his having referred them to God. But how did he refer them to God? As to *his Father*, as to him with whom he had but the same power and the same nature; as to him with whom he did all his works by one and the same indivisible operation. "It is my Father, who dwelleth in me, he said to his disciples, who doeth the works which I do." And in speaking to the Jews, "Amen, Amen, I say unto you: the Son cannot do any thing of himself, but what he seeth the Father do. For what things soever he doeth, these the Son also doeth in like manner." John, v. 19. That is, to say: Jesus Christ has referred his miracles to God his Father, as to him with whom he was but one and the same God, which, in fact, was evidently to refer them to himself: it was as much as saying that he was working them *as God*. It is, therefore, incontestable that Jesus Christ wrought his miracles *as God*.

THIRD PROPOSITION.

CCXIX. *Jesus Christ wrought his miracles in order to attest and to prove that he was God.*

In establishing this proposition, I shall follow a new method, which shall consist in a series of assertions, which I shall base upon the text of the Gospel, in proportion as I shall advance them. Each of these assertions will be, as it were, a new beam of light; all these beams united together, will form, if I am allowed the expression, the grand day of evidence. These assertions, by their concatenation, and by the strength which they will communicate to each other, will produce one of those complete convictions, to which, it is impossible for an upright man not to yield.

First Assertion.

CCXX. Jesus Christ wrought miracles, which cannot be wrought but by the *power of God.* He wrought these miracles *as God*, and while he was working them, *he gave laws to men with all the authority of a God.* The gospel affords us proofs without number in support of this assertion.

Matthew, v. 21. "You have heard that it was said to them of old: thou shalt not kill. But I say to you, that whosoever is angry with his brother, shall be guilty of the judgment." In the same chapter, the same form of precept is repeated ten times. Here Jesus Christ gives laws, the object of which is to reform the interior of man, and to regulate the affections of the soul. He gives them to all mankind. He gives them in his own name; he gives them, therefore, with the authority of *a God.* For it belongs to God only to give such like laws and to give them in such a manner.

Let us again listen to Jesus Christ. Luke, xiv. 26, 33. "If any one come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Matthew, x. 37. "He that loveth father and mother more than *me*, is not worthy of me." "Matthew, v. 11. Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, *for my sake;* rejoice, and be exceeding glad." Here Jesus Christ exacts from men a preference of love which cannot be due but to God only. There is but God only, for whom we must be disposed to lose our fortunes, our fathers, our mothers, our honour, our life. There is but God only, for whom we must be ready to sacrifice all, and to sacrifice ourselves. It is, therefore, most certain that Jesus Christ has given laws with the *authority of a God.*

Second Assertion.

CCXXI. Jesus Christ has wrought miracles, which cannot be wrought but by the *supreme power of God.* He has

wrought them *as God*, and whilst he was working them, he *openly gave himself out for the Son of God.* He never calls God otherwise than *his Father*, or his heavenly Father. He calls himself the *Son of God*, and what must be well remembered, the *only Son of God.* John, iii. 16. "God so loved the world as to give his *only-begotten Son.*" Now it is self-evident, that this perpetual affectation of calling God *his Father*, and of styling himself his *Son*, and especially his *only-begotten Son*, clearly indicates that Jesus Christ pretended to be considered as the Son of God; not in that common acceptation according to which just men are called the Sons of God, but that he had higher pretensions, and meant that he should be thought to be the Son of God in a sense which should distinguish him from all the other just, and of course, in the strict sense of the word; that is to say, that he should be considered as *God himself.* But let us pay particular attention to the words of Christ: "As the Father has life in himself, so he hath given to the Son also to have life in himself. What things soever he doeth, those the Son also doeth in like manner." John, v. 21, 26. "If the Son shall make you free, you shall be free indeed." John, viii. 36. He certainly can have no idea of the rules of human language, who would deny that these manners of speaking—*the Father, the Son*—express a paternity which entirely terminates in one only, and a filiation which concentrates itself entirely in one, who is Jesus Christ; a filiation which no other shares or can share with Jesus Christ; and, of course, a filiation which constitutes Jesus Christ the Son of God according to *nature*, a Son consubstantial with the Father, God like him, and the same God with him. The Jews were not deceived in the meaning or import of these expressions: the gospel is positive and express on this head: and we see particularly in the history of his passion, that the senate of the nation declared Jesus Christ to be a blasphemer and guilty of death, because he had declared himself to be the Son of God, and that the chief head of impeachment which the same senate alleged against Christ before Pilate, was because he made himself the *Son of God.*"

Third Assertion.

Jesus Christ has wrought miracles, which cannot be wrought but by the *supreme power of God.* He has wrought these miracles *as God*, and whilst he was working them, he appropriated to himself the first attribute of God—*the Eternity* of God. John, viii. 58. "Amen, Amen, I say to you: before Abraham was made, I am." And ibid, verse 25. "They said to him: who art thou? Jesus said to them: *The Beginning*, who also speak to you." And xvii. 5. "I have glorified thee upon the earth, ..., and now glorify thou me, O Father! with thyself, with the glory which I had with thee before the world was." The *Immensity* of God. John, viii. 13. Jesus Christ declares that he descended from heaven, and that he was still in heaven. The *Supreme Power* of God. John, xv. 19. "What things soever the Father doeth, these also the Son doeth in like manner." John, vi. 44. "No man can come to me, except the Father, who hath sent me, draw him: and I will raise him up at the last day." In fine, the *fulness of the Deity*, if I may express myself thus—by these remarkable words; John, xiv. 6. "I am the way, and the truth, and the life."

Fourth Assertion.

CCXXII. Jesus Christ wrought miracles, which cannot be wrought but by the *supreme power of God.* He wrought them *as God*, and whilst he was working them, he caused himself to be *adored as God.* Several examples of this nature are to be met with in the Gospel; and, among others, the two following: After Jesus Christ had commanded Peter to walk on the waters with him, as it is related, Matthew, xiv. 34. "And when they were come into the ship, the wind ceased. Then they that were in the ship came and *worshipped* him saying: Thou art truly the Son of God." And St. John, ix. 35. "Jesus heard that they had cast him, (the man born blind,) out: and when he had found him he said: doest thou believe in the Son of

God? He answered and said: Who is he, Lord, that I may believe in him? And Jesus said to him: thou hast both seen him, and it is he who talketh with thee. And he said: I believe, Lord. And falling down, he *adored* him."

Let the reader remark here, that in the new law, the word "*adore*," never expresses any other than Supreme Worship, or adoration, properly so called, which is due only to the Supreme Being, as shall be shown hereafter.

Fifth Assertion.

CCXXIII. Jesus Christ has wrought miracles, which cannot be wrought but by the *supreme power of God.* He has wrought them *as God*, and while he was working them, he openly declared that he *was God*, and the same God with the Father. Read the fifth and sixth chapters of St. John, and you will easily recognise the language of a man, who gives himself out for God, and claims to be acknowledged as such. Chap. vi. 36. "I and the Father are one." And you will find, that after the Jews had heard them, "they took up stones to stone him. Jesus answered them: many good works I have shown to you from my Father, for which of those works do you stone me? The Jews answered him: for good works we stone thee not, but for blasphemy: and because that thou, being a man, *makest thyself God.*" John, xii. 44. you will read these words: "He that believes *in me*, doth not believe in me but in him that sent me. And he that *seeth me*, seeth him that sent me." John, xiv. 7. Christ holds this discourse to his disciples: "If you had known me, you would surely have known my Father also: and from henceforth you shall know him, and you *have seen him.* Philip saith: Lord, show us the Father, and it is enough for us. Jesus saith to him: have I been so long a time with you, and have you not known me? Philip, he that seeth me, seeth the Father also. How sayest thou: show us the Father? Do you not believe that I am in the Father and the Father in me? The words that I speak to you, I speak not of myself. But the Father who

abideth in me, he doeth the works. Believe you not that I am in the Father and the Father in me? otherwise, believe, for the works themselves."

It is related, Mark, ii. that Jesus Christ, being at Capharnaum, a paralytic was set before him, that he might cure him: "And when Jesus saw their faith, he saith to the sick of the palsy: Son, thy sins are forgiven thee. And some of the scribes were sitting there, and thinking in their hearts: why doth this man speak thus? He blasphemeth. Who can forgive sins but God only? And Jesus presently knowing in his spirit that they so thought within themselves, saith to them: why think you these things in your hearts? Which is easier; to say to the sick of the palsy, thy sins are forgiven thee; or, to say, arise, take up thy bed, and walk? But that you may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say to thee: arise, take up thy bed, and go thy way into thy house. And immediately he arose, and taking up his bed, went his way, in sight of all: so that all wondered and glorified God, saying: we never saw the like."

Jesus Christ, as you see, proves here to the scribes that he is *God*, by an argument, the more convincing for them, that it is drawn from their own principle. Here is his argument.

According to you, none but God can forgive sins, but now I can forgive sins, and that I can do so, I prove to you by curing with one word before your eyes this paralytic: therefore I am God.

Sixth Assertion.

CCXXIV. Jesus Christ has wrought miracles, which cannot be performed, but by the *supreme power of God.* He has wrought them *as God.* And at the same time he wrought them, he *appealed to them as proofs of his divinity.* You have just seen an example of this, in the cure of the man sick of the palsy.

We see, John, viii. 17. that the Jews persecuted Jesus

Christ because he wrought miracles on the sabbath-day. Jesus, with a view of justifying himself, saith to them: "My Father works until now; and I work. Hereupon, therefore, the Jews sought the more to kill him, because he did not only break the sabbath, but also said, that *God was his Father, making himself equal to God.* Then Jesus answered, and said to them: Amen, Amen, I say unto you: the Son cannot do any thing of himself, but what he seeth the Father do: for what things soever he doeth, these the Son also doeth in like manner—for as the Father raises up the dead and giveth life, so also *the Son gives life to whom he will*—that all men may honour the Son as they honour the Father."

Jesus Christ says that he is working his miracles with God his Father, and that God is working them with him, by one and the same action. He saith, that God the Father is working miracles with him, in order to make known to men, that they are to honour the Son as they honour the Father. Is that not saying as much as that his miracles prove that he is God?

The Jews being one day assembled round Jesus, said to him, John, x. 24. "How long dost thou hold our souls in suspense? If thou be the Christ tell us plainly. Jesus answered them: I speak to you and you believe not: the works I do in the name of my Father, they give testimony of me: my sheep hear my voice, and they shall not perish for ever, and no man shall snatch them out of my hand—no one can snatch them out of the hand of my Father. I and the Father are one." One in power, and of course, in the divine nature.

You see here, that Jesus Christ proves by his miracles, that he is the Messiah, sent by God, and that he is the same God with him who sent him.

All this goes to prove, that Jesus Christ has wrought his miracles for the direct purpose of proving that he was God, and that he has appealed to his miracles, as to so many incontestable proofs of his divinity.

Now, let us sum up these assertions, and join them together in order to feel better their force. Jesus Christ wrought miracles, which cannot be wrought but by the *Supreme power of*

God. He wrought these miracles *as God;* and whilst he was working them, *he gave laws to men with all the authority of a God; styled himself openly the only-begotten Son of God; arrogated to himself all the attributes of God; gave himself out for God and for the same God with his Father; caused himself to be adored as God,* and, in fine, *appealed to his miracles as to so many proofs of his divinity.* These facts are all set down in the gospel, and, of course, they are incontestable.

Now, these facts being supposed, let us attentively consider the conduct which Almighty God observed towards Jesus Christ, whilst these things were coming to pass, in the sight of all Judea. Jesus Christ was working the most astonishing and unheard of miracles: his design in working them was to cause himself to be acknowledged as God, and he did not conceal it. Already, many of the Jews adored him, and the whole universe was to adore him one day, on account of his wonders. God, whom nothing escapes, saw all this. He saw all this, and was silent. Silent, did I say? he favoured, he seconded with all his power, the designs of Jesus Christ, in suffering him to dispose, at pleasure, of all nature. He did not stop there, he gave to Jesus Christ the most authentic and the most solemn approbation, twice he made his voice to be heard from the highest of the heavens, to declare that Jesus Christ was his beloved Son, and to command men to hear him: the first time on the banks of the Jordan, and the second, on mount Tabor, "This is my beloved Son, in whom I am well pleased: Hear him." It is from me he speaks to you, or rather it is I myself who speak to you in him and by him. Hear him; whether he reveals mysteries, or whether he gives laws to you: Hear him; whether he speaks of me, or whether he speaks of himself; receive his words as oracles of the eternal truth.

Now, I confidently assert: either nothing in the world is susceptible of a demonstration, or it is demonstrated by the series of these facts, and the necessary connexion they have with each other, that Jesus Christ is truly God. We must either grant that Jesus Christ is God, or deny these facts, and in order to deny these facts, it is necessary to admit the cer-

tainty of no fact whatever, and to hurl reason, if I dare speak so, into the gulf of universal scepticism.

And, indeed, let us suppose that Jesus Christ is not God, but a mere man; on that supposition I reason thus: If Jesus Christ be not God, he is then an impostor, and the most criminal of all impostors; for he has given himself out for God, and suffered, or caused himself to be adored as God: all this is evident: but, on the other side, if Jesus be an impostor, he is an impostor against whom God has never reclaimed: an impostor, whose designs and undertakings God has seconded, with all the efforts of his power; an impostor, whom God has solemnly approved from the highest heavens; an impostor, in fine, whom he has suffered to be adored all over the globe these eighteen hundred years, without ever discovering to men in the least, during the long lapse of so many ages, that the impious worship which the world pays him, is displeasing to him. All this is again evident: and this being the case, Jesus Christ is, therefore, an impostor, of whom God hitherto was, and still continues to be the accomplice; an impostor, in whose behalf, God has betrayed all the interests of his deity; an impostor, for whose glory God sports, for eighteen hundred years, with the good faith of men, and that after a manner the most base and the most unworthy of God. All these consequences cause us to shudder with horror. They are so many blasphemies, at which hell itself would feel indignant. Still these consequences are irrresistible; they are unavoidable, if Jesus Christ be not God: *therefore, Jesus Christ is God, or there is no God.*

Let us conclude this dissertation, by a remark on the character of Jesus Christ, which to me appears very interesting. If Jesus Christ be but a mere man, and nothing more, or if he be God only without being man, he is a being of irreconcilable contradictions. The human mind ingulphs itself, and is lost in this unique and unheard of character. It is an enigma; it is a chimera. But if Jesus Christ be at once God and man, he is the most beautiful whole, and the most beautiful aggregate that can be conceived. All apparent contradictions of his

character are reconciled; reason is satisfied with the justness of the relations which it perceives in him, and demands nothing more.

I examine Jesus Christ with close attention, and discover in him a perfection of reason, a depth of doctrine, a sublimity of virtue, which surpasses every thing that my mind is capable of conceiving in all those different kinds. What modesty! what humility! what disengagement from his own interest, and especially from his own glory! what a zeal for the glory of his Father! what submission to the will of this adorable Father! He sacrifices, to please him, his rest, his honour, his life, and, to say all, in one word, he expires on a cross, between two robbers, to obey him.

I observe Jesus Christ still closer: and I see that this man is giving laws to other men with the air and the authority of *a God*: that he calls himself *God*, causes himself to be *adored as God*, styles himself *equal* to the same God whom he calls his Father, and the *same God* with him; the same God, I say, whom at times he calls also his God, whom he declares to be greater than he, and whom he obeys as his servant.

Hereupon I say to myself: If Jesus Christ be, in fact, but a mere man, he is therefore, at once, the most humble and the proudest of all men: the most disengaged from his own glory, and the most ambitious: the most submissive and the most rebellious—submissive even to the death of the cross, rebellious even to pretend to place himself on the throne of God, at his side, as his equal. But how can all this be at once? How can two vices, and two virtues, which are diametrically opposite to each other, form the habitual character of the same man? How can the same man be constantly, in all the tenor of his life, a prodigy of humility, and a monster of pride: a prodigy of submission, and a monster of revolt? Has this ever been seen? can this ever be seen?

On the other hand, if Jesus Christ be God only without being man, how has he degraded himself to such a degree, as to call God *his* God, and to *obey him, in fact, as his God?*

In a word: If Jesus Christ is simply man, he is an inexpli-

cable enigma, for it is evident that he has spoken and acted, *as God.* If Christ is God only, he is again an explicable enigma; for he has spoken and acted, obeyed and suffered *as man.*

But, if I suppose, that Jesus Christ is God and man together, from that moment every thing in him explains itself, every thing is adjusted. The apparent contradictions of his character are reconciled. I see that Jesus Christ might have said, with truth, that his Father was *greater than he*, and that he was his *equal:* that he was *his God*, and that he was the *same God with him.* I see that Jesus Christ was all what he was to have been: that he sustained, if I may so speak, the personage of God, and that of man, with all that dignity which became the one, and with all that humility which beseemed the other. My reason approves him. He is such as I conceive he ought to be. It is thus, I conceive, that God should be man, and it is thus, I conceive, that man should be God.

FOURTH PROPOSITION.

CCXXV. *Jesus Christ made a most solemn aud authentic declaration of his Divinity before the Supreme Court of the Jewish nation, therefore he is true God.*

St. Mark, xiv. 60, thus relates the juridical examination of Jesus Christ, before the supreme council of the Jewish nation, and the solemn declaration of Jesus Christ: "And the high priest rising up in the midst, asked him, and said to him: art thou the Christ the Son of the blessed God? And Jesus said to him: *I am.* And you shall see the Son of man sitting at the right hand of the power of God, and coming with the clouds of heaven. Then the high priest, rending his garments, saith: what need we any further witnesses? You have heard the blasphemy. What think you? And they all condemned him to be guilty of death." St. Matthew, xxvi. 63, in the following words: "And the high priest said to him: I adjure thee by the living God, that thou tell us if thou be the *Christ, the Son of God.* Jesus said to him: *thou hast said it.* Nevertheless, I say to you: hereafter you shall see the Son of

man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He has blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. What think you? But they, answering, said: he is guilty of death." St. Luke relates this fact nearly in the same terms: xxii. 70, and following verses.

Whence I thus argue: When the high-priest called upon Jesus Christ, in the name of the living God, to tell whether he was the Son of God, he meant to ask whether he was the true, natural, and consubstantial Son of God, and not whether he was only an adoptive Son of God, as all just men and angels are. This is manifest, first, from the object the high-priest had in view, which was to find in Jesus Christ a just ground of condemnation. Now they could no more consider it a crime in Christ to call himself an adoptive Son of God, than they considered it a crime for themselves to call God their Father and themselves his children, a title in which all the Jews gloried. Next, from the horror and indignation of the high-priest, and the people, at the answer of Christ, as at a horrid blasphemy, for they unanimously declared him to be guilty of death; all which would have been disgustingly ridiculous, had they not understood Christ's answer to imply that he was the true and natural Son of God; for there was not one upon those benches, and in that multitude, that did not look upon himself as the adoptive child of God. It is, therefore, unquestionably true, that the question put to Christ on this solemn occasion, was about his natural, and not his adoptive filiation or sonship. It is likewise unquestionably true, that Christ answered the question in the meaning which his judges had attached to it, and that he was understood in the same meaning by the council and all the people. Therefore, if, as our Unitarian friends would fain have it, Christ was no more than man, it became his most sacred duty, on perceiving that his answer was taken in a wrong sense, to explain himself, and to undeceive the council and the people, by solemnly declaring that he never meant to call himself the Son of God in

any other way, than they themselves did. Christ, I say, juridically interrogated by the higher authorities, on the supposition that he was not God, was bound to give this clear and explicit declaration, chiefly for the following reasons: First, To hinder the Jews from committing the crime of murder, in shedding his innocent blood: and, secondly, To hinder all future generations from being innocently and irresistibly hurried into the heinous crime of idolatry, by adoring him, on that supposition, a mere man, as God. Now, did Christ give that declaration? Did he explain his answer in the meaning of the Unitarians? Did he undeceive the Jewish nation, when they took his answer as implying that he was the true and natural Son of God? So far from this, that he rather confirmed them in their impression, by threatening them with his second coming, in which he, in his turn, is to judge his own judges. "Nevertheless, I say to you: hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven;" in a word, Jesus Christ was juridically asked, whether he was the true, natural and consubstantial Son of God. Jesus Christ answered; *I am:* his answer is taken in the meaning of the judges, by the council and the assembled people: Christ, far from undeceiving them, confirms them in their impression; therefore, Jesus Christ is either the true Son of God, or he has deceived mankind, and, of course, is an impostor; the latter is horrid blasphemy, the former, then, must be admitted.

What could be, moreover, the meaning of that exclamation, into which the centurion broke out, at the consternation of all nature, that took place at the death of Christ: "Indeed this was the Son of God?" Matt. xxvii. 54. Does he not seem to say: this man was condemned to death as a blasphemer, because he made himself the true Son of God; but now, the universal mourning of nature, and the supreme power he exercises over the dead and the elements, sufficiently show, that he was more than man, that he was actually that for which he gave himself out; "that *indeed* he was the Son of God." We read in the same history of the passion of Christ, that

"they passed by, blaspheming him, saying: If thou be the Son of God, come down from the cross:" and again, "For he said: I am the Son of God. The people reproached Jesus Christ on the cross with the crime of having called himself the Son of God; it was, therefore, notorious among the whole nation, that he had called himself so in the strict sense of the word; that is to say, the true, natural and consubstantial Son, for, otherwise, how could they have made it a crime in Christ to have called himself, in a general and improper sense, the Son of God, as they themselves, at every turn, did it, and as they reckoned the dignity of being children of God among their noblest prerogatives? After this, may not all christians justly exclaim with an ancient writer: "Lord, if what we believe, be an error, it is thou thyself that hast deceived us."*

FIFTH PROPOSITION.

CCXXVI. *Jesus Christ is true God, because he raised himself, by his own power, to life.*

My reasoning on this proposition is simply this: He that has resuscitated himself by *his own power*, is God.

But Jesus Christ has resuscitated himself by *his own power*.

Therefore, Jesus Christ is God.

The *first* proposition is disputed by none; no, not by the Jews, nor by the pagans, nor by the new sophisters; for when a dead person resuscitates himself, that is to say, when he restores life to himself, and reunites his soul to his body, which he had freely separated from it, it is evident that he raises himself by his own power, or else it would no longer be he that would raise himself but he would be raised by another. Now, the resurrection of a dead person cannot be brought about but by the supreme power of God: He therefore that raises himself by his own power, must needs possess the power of God as his own, and of course he must be God. If therefore it be prov-

* "Domine, si quod credimus, error est, a te decepti sumus." Richardus a S. Victore, lib. ii. de Trinit. cap. 2.

ed that Jesus Christ raised himself from the dead by his own power, then, it will be incontestable, that Jesus Christ is God.

The *second* proposition, viz. that Jesus Christ resuscitated himself by his own power, is undeniable, from this formal declaration of Christ, John, x. 17. "I lay down my life that I may take it up again. No man taketh it away from me, but I lay it down of myself, and I have power to lay it down, and I have power to take it up again." And again, what is equally peremptory, "Jesus answered and said to them, (the Jews,) Destroy this temple, and in three days, *I will raise it up. But he spoke of the temple of his body.* When, therefore, he was risen again from the dead, his disciples remembered that he had said this: and they believed the scripture, and *the word that Jesus had said.*" John, ii. 19, 21, 22.

The conclusion, therefore, is undeniable: therefore Jesus Christ is God.

SIXTH PROPOSITION.

CCXXVII. *If Jesus Christ be not true God, he is not the true Messiah, and if he be not the true Messiah, God has deceived the world, and if God has deceived the world, there is no God at all. All horrid consequences, which, by a necessary inference, flow from the denial of the Divinity of Jesus Christ.*

One of the most striking and illustrious characteristics of the future Messiah, or Saviour of the world is this, that he was to crush the head of the serpent, to pull down the empire of the devil, by destroying the infamous worship of idols, and by reclaiming the various nations of the earth from the adoration of the false divinities of paganism, to the knowledge and worship of the only true God, the Creator of heaven and earth. This was the meaning of the solemn promise which God made of a future Saviour to our fallen parents, next to Abraham and the other patriarchs, Gen. xxii. 18. "In thy seed shall all the nations of the earth be blessed," that is to say, be converted from the monstrous worship of false gods to the knowledge

and worship of God. Isaias, ii. 18. "And idols shall be utterly destroyed." "In that day, a man shall cast away his idols of silver, and his idols of gold, which he had made for himself to adore." Now, if Christ be true God, all this has been literally fulfilled by the successive establishment of christianity all over the globe. By the religion of Jesus Christ, the idols have been banished from the face of the earth, and almost all nations have been brought to the knowledge of God.

But if Jesus Christ be not true God, then, we must say, that he has plunged mankind innocently and unavoidably into a worse kind of idolatry than was that to which mankind were addicted prior to his coming. For, as we have seen above, he not only suffered, that all the nations of the earth should adore him as God for upwards of eighteen centuries; he not only caused himself to be adored by men during his mortal life; he not only gave himself out for the only-begotten Son of the blessed God, but he did all in his power, he acted and spoke so, as necessarily to induce mankind to believe that he was true God: This assertion stands fully proved by what we have said hitherto: therefore, if Jesus Christ be not the true and natural Son of God, he has not *abolished*, but *established*, a most universal idolatry, in causing men to adore him; therefore, he is not the true Messiah promised to the patriarchs, and foretold by the prophets: therefore he is an impostor.

But if he be an impostor, then God himself hath deceived us, for, whilst Christ was giving himself out for the *Son of the living and blessed God*, he wrought such miracles as cannot be wrought but by the supreme power of God. He wrought them as God, gave laws to men with all the independence, the air and authority of a God, and solemnly appealed to his works in attestation of his divinity: all this is certain from what has been said above. God, then seconded and sanctioned, with all his power, the imposture of Christ: therefore, behold the last link of the horrid consequences which, in the ultimate analysis, necessarily flow from the Unitarian system: therefore, there is no God, for a God that would be capable of imposing on mankind, is no God. Our Unitarian friends shudder at

this last of all impieties; let them, therefore, renounce a system of which this is the monstrous, the execrable, the infernal, the necessary offspring.

SEVENTH ARGUMENT.

CCXXVIII. *From the constant, uniform, and universal Belief of the Primitive Ages of the Church, down to the General Council of Nice, in the year of our Lord 325, and which Belief has continued down to this very day, respecting the Consubstantiality of Jesus Christ with his eternal Father.*

It would seem that, what has been adduced hitherto from the sacred pages of the old and new law, and from a long chain of theological arguments, should be deemed more than sufficient to satisfy any candid searcher after the truth, on this all-important subject. But as we are told that the primitive fathers were all Unitarians, and that the belief of the divinity of Jesus Christ is an error first introduced by the Nicene Fathers,*

* Daniel Zuicker, a Prussian Physician of the Socinian persuasion, in the last century, was the first to advance the extravagant opinion, that the doctrine of the Trinity is of no greater antiquity than the Nicene Council, in the year 325. Dr. Priestly (in his History of Corruptions, i. v.) took up this insipid story, which since has become current among the Unitarian writers, (See sermon of W. E. Channing, delivered at the Ordination of Rev. J. Sparks, page 22. Professor Norton's Statement of Reasons, &c. page 31—35. J. Sparks passim, and especially Sixth Letter to Dr. Wyatt, pages 216—222, &c.)

Since this gratuitous assertion has been so ably exploded by the learned English Prelate Horsely, in his excellent Tracts against Dr. Priestley, there can be no reason why we should devote any part of our time on a question so completely set at rest for ever; the more so, as what we have to produce from the primitive ages is best calculated to cause this silly story to dwindle away into its own insignificancy. It will not be foreign to our purpose, however, to lay before our readers a specimen of Dr. Priestley's reasoning on this subject, which will enable them to form their judgment on the other controversial writings of the same author.

Dr. Priestley advances this proposition: "*The first race of Christians were Unitarians, in the strictest sense of the word.*" But how does he substantiate this pretended fact? After a curious manner indeed. His first argument is what is called in logic, a glaring *petitio principii*, or a *begging the question*: for thus he reasons: "The first age of the church was Unitarian, because the Unitarian doctrine is the clear, obvious, and natural meaning of the scriptures." But this is

it becomes our task to detain our reader a little longer, and to bring him back to the monuments of the remotest venerable antiquity. from which only we can rightly determine how correct this Unitarian assertion is.

Let us then see whether the first ages of the church dissented in the belief concerning the adorable person of Jesus Christ, from the Christians of our days, or whether they dissent from the belief of the Royal Prophet, who introduceth the eternal Father thus addressing his Son, "Thou art my Son: this day have I begotten thee." Psal. ii. 7. "From the womb before the day-star I begot thee," Psal. clx. 3; or, from the belief of Isaias, who calls him, "God the Almighty," Psal. ix. 6; "Emmanuel," that is to say, God with us, Psal. vii. 14; or of Jeremiah, who terms him "Jehovah, our justice," Psal. xxiii. 5, 6. Let us inquire whether the church of God persevered in the glorious confession of her first pastor, St. Peter, "Thou art Christ, the Son of the living God." Matth. xvi. Whether St. Thomas taught the eastern nations to address Jesus Christ after the same manner, he himself did, "My Lord and my God." John, xx. 28. Whether St. Paul preached to the Gentiles by word of mouth, what he has consigned in his admirable Epistles, where he calls Christ, "him who is over all things, God blessed for ever. Amen." Rom. ix. 8. Him, "Who

exactly the point in dispute: this is indeed what the Unitarians would fain make the world believe, but christians constantly deny this, and prove, moreover, that the Unitarian construction of the scripture, so far from being its natural and obvious sense, is rather most unnatural, forced, distorted, and repugnant to all the rules of human language. Next, he pretends, that the first Jewish converts, who founded the church of Jerusalem, did not believe in the Godhead of Jesus Christ: But how does he prove this? By a budget of blunders: *first*, by confounding, either from malice or gross ignorance, the primitive converts from among the Jews, with the unconverted Jews who lived at the time of St. Athanasius, and who, assuredly, were as far from believing in the divinity of Jesus Christ, as their blind and obdurate descendants in our days are; and next, in identifying, by not a less unpardonable mistake, the first Jewish christians with an obscure and contemptible sect, called the Nazarenes, which still existed in St. Jerome's time, and which this holy doctor considered as a Jewish sect, rather than a christian. My readers, I presume, do not wish for more specimens of reasoning on ecclesiastical subjects from the same writer.

being in the form of God, thought it no robbery himself to be equal to God. 2 Philip. ii. 6; "In whom dwelleth all the fulness of the God-head corporally." Coloss. ii. 9. "The splendor of the glory of the Father, and the figure of the substance of God." Heb. i. 3. Let us, in fine, investigate, whether the disciple of love, in instructing the first age of the church, stuck to the doctrine which he laid down in his sacred writings, where he says, "The word was God." John i. 1. "That he is true God and eternal life." John, i. Ep. verse 20.—Venerable antiquity bears witness, that St. John's chief object in writing his gospel, was to vindicate the divinity of his beloved master against Ebion and Cerinthus; would it not look strange, indeed, if after this he had taught his cotemporaries, by word of mouth, the Unitarian doctrine?

It would look like offering insult to the understanding and good sense of my reader, were I to undertake to prove, that the Apostles carefully instructed the first generation of the Church on this important dogma, that they clearly taught them what they were to believe, and what they were to practise, with regard to Jesus Christ, their Saviour, that the Apostles, instructed in the school of Jesus Christ himself, for the space of upwards of three years, were better qualified to give the true meanings of their own writings, to the faithful of their time, than our Unitarian friends, after a lapse of upwards of eighteen hundred years. In fine, wisdom would condemn us of downright folly, were we but for a moment to doubt, whether we ought to set more value on the belief of the primitive ages of the church, which were instructed by the founders of christianity itself, than upon the dreams of a few men, who have not, perhaps, lived to see as many summers as either my reader or I have.

CCXXIX. *The Greek Fathers of the three first ages assert the Divinity of the Son and the Holy Ghost.*

Let the glorius St. Ignatius, Bishop and Martyr, lead the van. In the preface to his Epistle to the Romans, he says,

"The Father wills all things, which are according to the love of *Jesus Christ our God.*"*

In the end of the preface, he wishes them "happiness in *Jesus Christ our God.*"†

§ III. "For *our God Jesus Christ*," says he, "now that he is in the Father, does the more appear."‡

§ VI. "Suffer me to imitate the passion of my God."§

He then begins his epistle to the Ephesians: "By the will of the Father and of *Jesus Christ our God.*"‖

§ I. "Encouraging yourselves by *the blood of God.*"¶

§ VII. "There is one physician, carnal and spiritual; made and not made; God incarnate both from Mary and from God."**

§ XVII. "For *our God Jesus Christ* was carried in St. Mary's womb."††

And writing to the church of Smyrna, "I glorify *God* Jesus Christ, who has given you so much wisdom."‡‡

St. Ignatius was martyred in the year of our Lord 107. The genuine acts of his martyrdom, published by *Ruinart*, were written by christians, who were spectators and eye witnesses of it. They conclude the said acts with this remarkable clause: "He finished his course in our Lord Jesus Christ, *through*

* "Ἰησοῦ Χριςοῦ τοῦ θεοῦ ἡμῶν." Page 26.

† "Εν Ἰησοῦ Χριςῷ τῷ θεῷ ἡμῶν." Ibid.

‡ "Ὁ γὰρ θεὸς Ἰησοῦς Χρίςος, ἐν πατρὶ ὢν μᾶλλον φαίνεται" Pag. 27.

§ "Επιτρεψατε μοι μιμητὴν εἶναι τοῦ παθοῦς τοῦ θεοῦ μου." Page 29.

‖ "Ἐν θελήματι τοῦ πατρὸς, καὶ Ἰησοῦ χριςοῦ τοῦ θεοῦ μου." Page 11.

¶ "Εν αἵματι θεου." Page 12.

** "Εἷς ἰατρος εστιν, σαρκικός τε καὶ πνευματικος γενητος, καὶ ἀγένητος ἐν σαρκὶ γενόμενος θεὸς" κλ." Page 13.

†† "ὁ γαρ θεὸς ἡμων Ἰησους ὁ χριςὸς εκυοφορηςη ὑπὸ Μαριας." Page 16; and sec. 19, page 17, "θεου ἀνθρωπίνως φανερωμένου. See his Epistle to the Trallians, sect. vii.; to the Smyrneans, sect. x. p. 38; to St. Polycarp, sect. viii. p. 44.

‡‡ δοξαζω Ἰησουν Χριςον τον θεον, τον ὅτως υμας σοφισαντα." Sect. 1, p. 34.

whom, and *with whom*, there is glory and power to the Father, with the Holy Spirit."*

This formula seems to have been commonly used in the letters which the churches were in the habit of addressing to each other. For the letter which the church of Smyrna wrote, concerning the martyrdom of St. Polycarp, ends in the same way: "We desire you to walk according to the gospel of Jesus Christ, with whom there is glory to God the Father, and to the Holy Spirit."† This alone sets the common belief of the Trinity, in the first and second ages of the church, beyond the possibility of a doubt, and is, at the same time, an irrefragable evidence, that this belief was derived from the apostles. The following document is not less demonstrative.

St. Polycarp, disciple of St. Ignatius, who himself was a disciple of St. John the Evangelist, Bishop of Smyrna, and a glorious martyr, and with him the whole church of Smyrna, are illustrious witnesses of the common faith of this age about the mystery of the blessed Trinity, and the divinity of Jesus Christ, and of the Holy Ghost, in that celebrated Letter which they wrote to the churches of Pontus, on the martyrdom of St. Polycarp: for St. Polycarp is introduced thus praying to God, immediately before his death, "Father of thy only-begotten and blessed Son Jesus Christ, through whom we have received thy knowledge, I praise thee, who hast vouchsafed to bring me to this day, that I may have a share in the company of thy martyrs, and in the chalice of thy Christ, unto the resurrection of eternal life, of both the body and the soul, in the incorruption of the Holy Ghost. Therefore, I praise thee for all things. I bless thee, I glorify thee, through the everlasting high-priest Christ Jesus, *thy only-begotten Son*, through *whom* glory be to thee, together *with him*, in the Holy Ghost, world without end. Amen."‡

* "δι ου και μεθ ου τω πατρι η και το κρατος εν τω πνευματι εις αιωνας." Page 708.

† Editio Joan. Clerici, tom. ii. page 202.

‡ Ο του αγαπητου και ευλογητου παιδος σου Ιησου Χριστου Πατηρ, δι ου την περι σε επιγνωσιν ειληφαμεν. Ο θεος αγγελων κ, δυναμεων, κ, πασης της

St. Justin Martyr, who died in the year 161, speaks thus in his apology for the christians which he presented to the emperor Antoninus, "But we worship and adore this same Father, and the Son, who cometh from him, and the Holy Ghost, who spoke through the prophets; according to reason and truth we worship them."* In his dialogue with Trypho the Jew, he proves at large from the scriptures of the old law, that Jesus Christ was called in them *God* and *Lord;* the *Lord of Hosts; the God of Israel; Jehovah*, &c. and then concludes, "If you had understood the sayings of the Prophets, you would never have denied that he *is God*, the Son of the unbegotten and ineffable God:"† and a little after, "*the Son of God is Lord and God.*" He says that the words of the Psalmist—"*thy throne, O God, is for ever and ever*, &c. manifestly show, that he is to be adored, that he is God, and that he is Christ."‡ "The scriptures evidently show," says he,‖ "that Christ was passable, that he is to be adored, and that he is God."§ And what need is there for accumulating passages, since the same saint relates in his apology, that the christians were held by the Pagans as crazy men, because they *adored a crucified man*,

κτισεως, παντος τε τυ γενυς των δικαιων οι ζωσιν ενωπιον συ, ευλογω σε, ὃτι ηξιωσας με της ημερας κ᾽ ωρας ταυτης, τυ λαβειν μερος εν αριθμω των μαρτυρων, εν τω ποτηριω τυ Χριςυ. εις αναςασιν ζωης αιωνιυ ψυχης τε κ᾽ σωματος, εν αφθαρσια πνευματος αγιυ εν οις προσδεχθειην ενωπιον συ σημερον εν θυσια πιονι κ᾽ προσδεκτη καθως προητοιμασας προφανερωσας κ᾽ πληρωσας, ο ψευδης κ᾽ αληθινος Θεος. δια τυτο κ᾽ περι παντων σε αινω, σε ευλογω, σε δοξαζω, δια τυ αιωνιυ αρχιερεως Ιησου Χριςου του αγαπητου σου παιδος. δι ου σοι συν αυτω εν πνευματι αγιω δοξα και νυν και εις τους μελλοντας αιωνας. Αμην." Eusebius, lib. iv. Hist. Eccl. 15.

* "Αλλ᾽ εκεινον τε, και τον παρ αυτον υιον πνευμα τε το προφητικον σεβομεθα, και προσκυνυμεν λογω και αληθεια τιμωντες." In Apologia, ad Imper. page 56, c. See also page 60, c. &c.

† "ȣκ αν εξηρνεισθε αυτον ειναι θεον χ. λ." Page 355, D. E.

‡ "Ο θρονος σȣ ο θεος εις αιωνα αιωνος." Psal. xliv. 6.

‖ "διαρρηδην τον χριςον και παθητον, και προσκυνητον και θεον αποδεικνυȣσιν." Dialogo cum. Trypoh, pag. 294, C. D.

§ "οτι γȣν και προσκυνητος εςι, και θεος και χριςος—οι λογοι ουτοι διαρρηδην σημαινȣσι." Ibid. page 287, B. C.

which fact undeniably proves that the christians of that early age *adored* Jesus *as God.*

Athenagoras, an illustrious writer, cotemporary with St. Justin, writes thus: "Who shall, therefore, not wonder, that we, who preach God the Father, *and God the Son*, and the Holy Ghost, insomuch, that we explain the signification of their union, and the distinction of their order, should be called profane, impious, men without God?"* And below, page 27, "We maintain, that the Son, his Word, and the Holy Ghost, are God." And again, "As we assert a God, and his Son, who is his Word, and the Holy Ghost, united in power,† viz. the Father, the Son, and the Spirit: For the Son is the Mind, the Word, the Wisdom of the Father; and the Spirit is an emanation, as light from fire."

"God, therefore, having his own Word, inborn in his own womb, engendered it with his wisdom, bringing it forth before all things. This Word is called the beginning, because it has power and dominion over all things which were created by him. This, therefore being the Spirit of God, and the begining, and the wisdom, and the power of the Most High descended into the prophets. For there were no prophets as yet, when the world was created, *but only the Wisdom of God, which is in him, and his Holy Word, which is always present to him.*"‡

Athenagoras was a learned apologist for the christian reli-

* "Τις ὑν ὑκ αν απορησαι λεγοντας Θεον πατερα κ̀ υιον Θεον κ̀ πνευμα αγιον, δεικνυντας αυτων κ̀ την εν τη ενωσει δυναμιν κ̀ την εν τη ταξει διαιρησιν ακουσας αθεους καλουμενους." In legat. pro Christian. page 2.

† "Ενωμενα μεν κατα δυναμιν." Page 27, A.

‡ "Εχων ὑν ο Θεος τον εαυτου λογον ενδιαθετον εν τοις ιδιοις σπλαγχνοις, ἐγεννησεν αυτον μετα της εαυτου σοφιας εξερευξαμενος προ των ολων δι' αυτου τα παντα πεποιηκεν. Ουτος λεγεται αρχη, οτι αρχει κ̀ κυριευει παντων των δι αυτου δεδημιουργημενων. Ουτος ὑν ων πνευμα Θεου, κ̀ αρχη κ̀ σοφια, κ̀ δυναμις υψιστου κατηρχετο εις τους προφητας—ου γαρ οι προφηται οτε ο κοσμος εγινετο, αλλα η σοφια η εν αυτω ουσα η του Θεου κ̀ ο λογος ο αγιος αυτου ο,αει συμπαρων αυτῳ." St. Theop. lib. ii. ad Auto. circa initium.

gion. Prior to his conversion he was an Athenian philosopher, and wrote about the year 177.

St. Theophilus, Bishop of Antioch, who died in the year 181, in his second book to Autolycus, writes thus: "As therefore the Word is God, and has its origin from God, whenever the Father of all things pleases, he sends him to any place whatever."*

St. Irenæus, Bishop of Lyons, and Martyr, disciple of St. Polycarp, and who died in the year 201, has, in all his works, the most illustrious testimonies, in support of the Trinity, and of the divinity of Jesus Christ, and of the Holy Ghost.

"Christ, therefore, with the Father, is the God of the living." † "Having a testimony from all, that he is truly man, and that he is truly God, from his Father, from the Spirit, from the Angels, from inanimate creatures, and from the devils." ‡

"Neither the Lord, nor the Holy Spirit, nor the Apostles, would have called him (Jesus Christ) God, absolutely and definitively, unless he were true God."§ And he presently adds, that in the words of the Psalm, "Thy throne, O God, is for ever and ever," &c. the Spirit giveth the title of *God* to the Son, and to the Father." ‖

"The one only God made the Heavens, the earth, ... by himself, that is to say, by his word, and by his wisdom."* Meaning, by *wisdom*, the Holy Ghost, according to the usual

* "Θεος οὖν ο λογος, κ εκ θεȣ πεφυκως, οπτ' αν βουληται ο πατερ των ὁλων, πεμπει αυτος εισ τινα τοπον, ος παραγινομεν⊖ κ ακουεται κ οπαται, πεμπομενος υπ' αυτου κ εν τοπω ευρισκεται. Theophilus ad Autolycum, lib. ii. Circa medium.

† "Ipse igitur Christus cum Patre vivorum est Deus." Lib. iv. cap. 11.

‡ "Ab omnibus accipiens testimonium, quoniam vere homo, et quoniam vere Deus, a Patre, a Spiritu, et ab Angelis." Lib. iv. cap. 14.

§ Lib. iii. cap. 6.

‖ "Utrosque Dei appellatione significavit Spiritus, et eum qui ungitur Filium, et eum qui ungit, id est, Patrem." Ibid.

¶ "Solus unus Deus.....facit ea per semetipsum, hoc est, per verbum, et per sapientiam suam, cœlum et terram et maria et omnia quæ in eis sunt." Lib. ii. cap. 55.

expression of the Fathers of that age, as appears, not only from St. Irenæus, in several places, but also from St. Theophilus to Autolicus, in Psalm xxxii.

St. Clement, a learned priest of Alexandria, where he publicly taught philosophy, towards the end of the second century, and had among his scholars the great Origen, bears ample testimony to the Divinity of Jesus Christ, and of the Holy Ghost. "Our Master," says he, "is the Holy God Jesus."* He assures us that, "The Word sees all things;"† that "He is in all places;"‡ that "He is eternal;"§ that "He is the creator of man and of the world;"‖ that "He is omnipotent;"¶ that "He alone is both God and man;"** that "He gave us life.". Το ξην.

Το ξῆν as a Creator: that, as a Master, he taught us how to live happily, εὖ ξῆν, that, at length, he may bring us, as God, αἰὶ ξῆν, to live always, and for ever." ††

And, therefore, he concludes thus: "Believe, O man, in him who suffered and is adored as the living God."‡‡

A little after, he adds, that "The word is truly and most manifestly God," and that he is "Not unequal to the Lord of all things."§§

* "Οδε ημετερος, παιδαγωγοσ αγιος Θεος Ιησυσ." Lib. 1. Pœdag. cap. vii. page 109. Edit. Parisiensis.

† "Ο παντεποπτησ λογοσ." Lib. iii. Pœdag. cap. viii. page 239.

‡ "Οσ εςι πανταχυ." Ibid, cap. v. page 233.

§ "αἴδιοσ υτοσ Ιησυσ." Admonit: ad Gentes, page 74. "λογοσ αεναος, αιωναπλετοσ, φωσ αἴδιον." Lib. iii. Pœdag. page 267.

‖ "Ο τυ κοσμυ και τυ ανορωπυ δημιουργοσ." Lib. iii. Pœdag. cap. xii. page 265.

¶ "του παντοκρατορσ λογου." Lib. i. Pœdag. cap. ix. page 125. Item lib. iii. cap. vii. page 236.

** "Ο μονοσ αμφω, θεοσ τε και ανοθρωπσ." Admonit: page v.

†† "Admonit: page vi.

‡‡ "πιςευσον ανθρωπε τω παθοντι και προσκυνουμενω θεῳ ζωντι." Admonit. page 66.

§§ "Ο θειος λογος, ο φανεροτατοσ ογτωσ θεοσ, ο τω δεσποτη των ολων εξισωθεισ." Ibid, page 68.

"So that the God of all things is only one good and just Creator, the Son in the Father."*

"There is one Father of all things, one Word of all things, and one Holy Spirit, who is every where."†

"Be propitious to thy followers, O Son, and O Father, both one thing, O Lord."‡ "Let us give thanks, and praise, to the only Father, and to the Son, and to the Father—together with the Holy Spirit, in all things one."§

St. Dionysius of Alexandria, in his Epistle against Paul of Samosata, expresses himself to this effect: "He, who was by nature Lord, and the Word of the Father, whom the holy fathers have called consubstantial with the Father."‖

St. Gregory, of Neoscæsaria, surnamed Thaumaturgus, has this remarkable passage in his short exposition of faith. "One Father of the living Word, of the subsisting wisdom, and of his power, and eternal figure: the perfect begetter of the perfect, the Father of the only-begotten Son, one Lord, one only, from one only, God of God, and true Son of the true Father."¶

Origen, the most learned man of his age, who, in the year 203, succeeded St. Clement in the public chair at Alexandria, acknowledges "the Godhead of the adorable Trinity;"** which, in another place, he calls the August Trinity."††

* "Ως ειναι ταις αληθειαις καταφανες, το των συμπαντων Θεον, ενα μονον ειναι αγαθον, δικαιον, δημιουργον, υἱον εν πατρι." Lib. Pædog. cap. viii. page 119.

† "Καὶ το αυτο πανταχυ." Lib. i. Pædog. cap. vi. page 102.

‡ "Ιλαθι τοις σοις—υιε και πατηρ, ἐν αμφω, κυριε." Lib. iii. Pædog. cap. ult. page 266.

§ "Τω μονω πατρι και υιω, υιω και πατρι—συν και τω αγιω πνευματι, πάντα τω ενι." Ibid.

‖ Illum, qui erat natura Dominus et Verbum Patris, quem sancti Patres consubstantialem Patri vocaverunt." In Epist. ad Paul. Samosat.

¶ "Unus Deus Pater Verbi Viventis, sapientiæ subsistentis, et virtutis suæ et figuræ sempiternæ: perfectus perfecti genitor, Pater Filii unigeniti, unus Dominus, solus ex solo, Deus de Deo, ac Filius Verus Veri Patris." In brevi expositione Fidei. Rufinus lib. vii. Hist, Eccles. 25. Germanus Patriar. Constantin. in lib. de Synodis ad Anthimum Diaconum.

** "Θεότητος της προσκυνητης τριαδος." Commentar. in Joannem, page 124. Et apud S. Basil. lib. de Spiritu S. cap. xxix. pag. 350.

†† Αρχικην τριαδα. In Math. page 40, Edit. Huet.

In his first sermon, upon Isaias, translated by St. Jerome, he says, "that Christ only in this lesson forgives sins;" that you might know the unity of the Godhead in the Trinity."*

In his commentary on the Epistle to the Romans, he acknowledges "the Godhead of the Holy Spirit."†

In his Sermon on the Pythonissa he calls our Saviour "*the true God.*"‡

In his Commentary on St. John, he says, "You can no more find the *beginning* in which the Son was begotten, than you can find the beginning of God's *eternity.*"§ And that he was always "present with the Father."‖

In his books against Celsus, which, as Eusebius observes,¶ he wrote in his old age, we find nothing more frequently inculcated than that "the Son is God."** In his commentary on St. John he often speaks of the Godhead of the Son.††

He teaches that he is the "Son of God properly;"‡‡ and, "by nature;"§§ that he is "Lord by nature;"‖‖ that he is "in all places;"¶¶ that when Christ suffered, "the immortal God the Word, remaining essentially what he was, had no share in the sufferings, either of his body or of his soul;"*** and that the "Word comprehends God the Father,"††† &c. &c. &c.

* "Ut unitatem Deitatis in Trinitate cognoscas."

† "αι ιερραι, φησι, δυναμεις χωρητικαι του μονογενους, και της τυ αγιου πνευματος θεοτητος." Apud. S. Basil, ibid, pag. 359.

‡ Tom. 1, page 36, Edit. Huet.

§ Ibid. pag. 31, Edit. Huet.

‖ "υκ απο του μη τυγχανειν προς τον θεον, επι τω προς τον θεον ειναι γενομενος." Ibid. page 45.

¶ Lib. vi. hist. Eccles cap. xxxvi.

** Page 46, 54, 63, 99, 135, 164, 203, 264, 265, 323, 362, 365, 388, 289, 403, 422, 428, Edit. Contab.

†† Page 5, 8, 29, 154, 262, 397, Edit. Huet. Tom. 2.

‡‡ "Ο κυριωσ υιοσ θεου." Lib. 1, contra, Cels. pag. 52.

§§ "φυσει υιος," in Joan, pag. 56.

‖‖ "Τη φυσει κυριος." Lib. viii. contra, Cels. pag. 392.

¶¶ Ibid. Lib. ii. page 63, lib. iv. page 164, lib. v. page 239.

*** Lib. iv. contra celsum, page 170.

††† "Τυτω τω λογω εφικτος εστιν ο θεος." Ibid. lib. vi. pag. 320.

The first monument of antiquity in support of the Divinity of Jesus Christ, with which I shall close the catalogue of the Greek Fathers, is the illustrious testimony of six Catholic Bishops, assembled in a synod at Antioch, in the year 270. In their synodical letter to Paul of Samosata, they profess the Son "to be essentially God, as both the Old and New-Testament show."*

And, "If any one denies the Son of God to be God, and says that we own two Gods, if we profess the Son of God to be God, we think he opposes the ecclesiastical rule: and the whole Catholic church agrees with us; for of him it is written: thy throne, O God, is for ever and ever."† They adduce for the same purpose, Isaias, xxxv. 4, 5, 6. Isaias, xlv. 14, 15. as in the seventy. Rom. ix. 5. See xi. 9, 10, after which they add, "And the Scripture declares the Son of God to be God."‡

CCXXX. *The Latin Fathers of the three first ages of the Church, had no other faith respecting the Divinity, and the consubstantiality of Jesus Christ, the Son of God, than that which the Fathers of the Council of Nice professed, and which is now uniformly professed all over the Christian world.*

Out of the many testimonies, which, of themselves, would form a large volume, I select but a few, which, however, will be more than sufficient to substantiate the point in question.

Yes, it is a fact, the Latin Fathers are not less explicit than the Greek on the Divinity of the Son of God, which shows

*"ουσια και υποστασις θεου, θεου υιον, εν τε παλαια και νεα διαθηκη εγνωκοτες ομολογουμεν και κηρυσσομεν." Tom. 1, Conc Labbe, pag. 845.

† "Ος αν αντιμαχεται τον υιον του θεου θεον μη ειναι—πιστευειν και ομολογειν φαμεν δυο θεους καταγγελλεσθαι, εαν ο υιος του θεου θεος κηρυσσηται, τουτον αλλο τριον του εκκλησιαστικου κανονος ιγουμεθα, και πασαι αι καθολικαι εκκλησιαι συμφωνουσιν ημιν, περι γαρ τουτου γεγραπται, ο θρονος σου ο θεος εις τον αιωνα του αιωνος. χ. τ. λ. Ibidem.

‡ "και παταιαι θεοπνευστοι γραφαι θεον τον υιον του θεου μηνυουσιν. Ibid. C.

that the faith relative to that dogma was common in the eastern and western churches, during the three first centuries, as well as since, to this present day. Tertullian, who flourished in the year 215, writes thus in his Apologetic: "We have learnt that this (the Son of God) was brought forth from God, and that, by this bringing forth, he was begotten, and, on this account, called the Son of God, and God, from the unity of substance."*

And (lib. contra Praxeam. cap. ii.) "Let the mystery of the economy which disposes unity into Trinity, directing three, the Father, the Son, and the Holy Ghost, be kept. But three, not as to state, but as to degree; not as to substance, but as to form; not as to power, but as to species; but of one and the same substance, one and the same state, one and the same power. For there is but one God, from whom these degrees, forms, and species, (personalities,) in the name of the Father, and of the Son, and of the Holy Ghost, are derived."†

"The Trinity is of one Godhead, the Father, the Son, and the Holy Spirit.‡

"The Creator gave to his Son, *who is not less than himself*, all things which he created by him."§

"The Father and the Son differ in person, but not in substance, which is the same in all the three persons."‖

"The title of Lord, and God, belong to the Father, to the

* "Illum (Dei Filium) ex Deo prolatum didicimus, et prolatione generatum, et idcirco Filium Dei et Deum dictum, ex unitate substantiæ.

† "Custodiatur economiæ Sacramentum, quæ unitatem in Trinitatem disponit, tres dirigens, Patrem et Filium et Spiritum Sanctum. Tres Autem non statu, sed gradu; nec substantia, sed forma; nec potestate sed specie: unius autem substantiæ et unius status, et unius potestatis: quia unus Deus, ex quo et gradus isti, et formæ et species, in nomine Patris, et Filii, et Spiritus Sancti deputantur."

‡ "Est Trinitas unius divinitatis, Pater, Filius, et Spiritus Sanctus." Lib. de Pudicitia, cap. xxi.

§ "Non minori se tradidit omnia Filio creator, quæ per eum condidit." Lib. iv. contra Marcion, cap. xxv.

‖ "Habes duos, alium dicentem ut fiat, alium facientem. Alium autem—Personæ, non substantiæ nomine—ubique teneo unam substantiam in tribus cohærentibus." Lib. contra Proxeam, cap. xii.

Son, and to the Holy Spirit;"* "yet they are not Gods. Not as if the Father were not God, or the Son not God, or the Holy Ghost not God, and as if each of them were not God;" but I shall by no mean calls them Gods or Lords."†

St. Cyprian,‡ (lib. de idolorum Vanitate,) says of Christ, "This is the power of God, this his reason, this his wisdom and glory: this descends into a Virgin, this, by the co-operation of the Holy Ghost, puts on flesh: God is mixed with man, *this is our God*, this is Christ."

"Jesus Christ, our Lord and God," is a frequent expression with him in his 63rd letter to Cecilius, in his book on *patience*;§ in his council held at Carthage in the year 256;‖ in his 73rd letter to Jubaianus, he says, "He cannot be the temple of Christ, who denies Christ to be God."¶

Now, having such a cloud of witnesses the most unexceptionable, and a chain of ecclesiastical documents of all kinds, the first and last link of which embrace a lapse of time, of nearly two thousand years, proclaiming, in the most solemn and public manner, the mystery of the adorable Trinity, the Godhead of the Father, and of the Son, and of the Holy Ghost; have we not reason to be surprised, when we hear Dr. Priestley and his disciples unhesitatingly advance, that the primitive Fathers, and the church at large, during the three first centuries, were Unitarians? Men that dare advance such glaring falsehoods, must either make very little of the generation for whom they write, or think very highly of themselves, to im-

* "Scimus Dei nomen et Domini, et Patri, et Filio, et Spiritui convenire—sed Deos omnino non dicam nec dominos." Lib. contra, Prax. cap. xiii.

† "Duos tamen Deos et duos Dominos nunquam ex ore nostro proferimus. Non quasi non et Pater Deus, et Filius Deus, et Spiritus sanctus Deus, et Deus unusquisque." Ibidem.

‡ "Hic est Virtus Dei, hic ratio, hic Sapientia ejus et gloria: hic in Virginem illabitur, carnem, Spiritu Sancto cooperante induitur. Deus cum homine miscetur, hic Deus noster, hic Christus est."

§ Page 184, Coll. II edition, Oxon.

‖ Page 230, 231, 232.

¶ "Nec hujus (Christi) fieri potest templum, qui negat Deum Christum." Page 106, Coll. II.

agine, that their *ipse dixit* will have weight enough to accredit the most unpardonable paradoxes.

Minutius Felix, in the dialogue which is entitled Octavius, writes thus: "For in attributing to our religion a guilty man and the cross, you are far from truth, who imagine *that he ever could have been believed to be God*, who either had suffered for his guilt, or who had been but a mere man."*

Arnobius, (lib. ii. contra Gentes,) speaks thus: "And, therefore, Christ, God, although this title displease you, God, I say, Christ, (for this must often be repeated,) in order to make way, and break through, to the ears of the infidels, by the command of the Lord God, speaking under the form of man,"† &c.

Lactantius, (lib. iv. Divin. Institutionum, cap. xii.) delivers himself in this manner: "The Prophet has declared this name, that God was to come to men in flesh. But Emmanuel signifies, God with us: because, when he was born of a Virgin, it was necessary that men should confess that God was with them; that is to say, upon earth; and, says he, in mortal flesh. Hence, David said, Psalm 84, "Truth has sprung from the earth; for God, in whom truth resideth, took an earthly body, that he might open the way of salvation to those that are made of earth."‡

I have purposely accumulated the testimonies of the Fathers that adorned the church by their learning, as well as their sanctity, before the council of Nice, with a view of showing my readers how much our Unitarian friends wrong those

* "Nam quod religioni nostræ hominem noxium et crucem adscribitis, longe de Vicinia Veritatis erratis; qui putatis Deum credi aut meruisse noxium, aut protuisse terrenum."

† "Ideo Christus, licet vobis invitis, Deus; Deus, inquam, Christus (hoc enim sæpe dicendum est, ut infidelium dissiliat et dirumpatur auditus,) Dei principis Jussione loquens sub hominis forma," &c.

‡ "Propheta declaravit hoc nomen, quod Deus ad homines in carne venturus esset. Emmanuel autem significat, nobiscum Deus: scilicit quia illo per Virginem nato, confiteri homines oportebat, Deum secum esse, id est, in terra et in carne mortali unde David in Psalmo lxxxiv. Veritas, inquit, de terra orta est, quia Deus, in quo veritas est, terrenum corpus accepit, ut terrenis viam salutis aperiret."

exalted characters, when they with so much assurance tell us, that those fathers were all on their side, and taught and believed as they do.

In the fourth and fifth centuries, the Fathers of the Church, the zealous asserters and guardians of the apostolical tradition, have most strenuously opposed the Arian heresy by their writings. St. Athanasius, in his Orations against the Arians, in his Epistle on the Decrees of the Nicene Synod, and St. Hilary, in his Books on the Trinity, in his Book on the Synods, and to the Emperor Constantine. Lucifer, of Cagliari, in his Book of Apostate Kings. St. Phœbadius, of Agen, in his Book on the Trinity. Marius Victorinus, in his Book against Arius. St. Gregory Nazianzen, in his Orations. St. Bazil, in his Book against Eunomius. St. Cyril of Alexandria, in the Treasure, and in Seven Dialogues on the Trinity. St. Epiphanius, in Panario Hores: lib. xix. and xxiii. St. Ambrose, in his five books on Faith. St. Augustine, in his books on the Trinity, and against Maximinus. St. Fulgentius, in his books against Fastidiorus, against the Arians, to king Trasamundus, and in his book on the Orthodox Faith to Donatus. Vigilius of Tapsa in his books on the Trinity, &c.

We now come to the argument of prescription, which, alone of itself, without any other kind of proofs, would be sufficient to set this question for ever at rest. It may be thus proposed:

SEVENTH ARGUMENT.

CCXXXI. *The Godhead of Jesus Christ evinced from immemorial Prescription.*

The church, even in the first ages, and, of course, long before the Council of Nice, at all times, and in all places, believed that Jesus Christ is true God, and always held those for heretics who, at any time, impugned his divinity; there can then be no doubt but the church has derived this doctrine from the Apostles. The conclusion is undeniable, since a constant and universal belief and practice must needs have had one and the same common origin. There remains

then, nothing, but to make good the assertion under consideration, viz. that the truth of the Divinity of Jesus Christ began with his holy church. Now, to set this fact out of all controversy, we have but to consult the annals of the primitive church.

St. John the Apostle, at the request of the Bishops of Asia, about the end of the first century, wrote his gospel with a view of vindicating the Divinity of Jesus Christ against Cerinthus, as we are positively informed by St. Jerome, in his book on Ecclesiastical Writers, and by St. Irenæus, who is much more ancient than St. Jerome. St. Irenæus writes thus: lib. iii. adv. Hæres. cap. xi. "St. John, the disciple of the Lord, announcing this faith, with an intention of destroying, by the publication of his gospel, the error which Cerinthus had sowed among men,"* &c.

In the second century, St. Victor and St. Zephyrinus, Roman Pontiffs, condemned the former Theodotus of Byzantium, a tanner by trade, and the latter, a certain Artemon, for impugning the divinity of Jesus Christ. And when the disciples of Artemon gave out that Zephyrinus had first altered the Apostolical faith respecting Christ, and that his predecessors had believed differently from him, an anonymous author wrote against this heresy a book, a fragment of which has been preserved by Eusebius of Cæsaria, lib. v. Hist. Eccl. cap. xxvii. I deem it worth while to transcribe this whole document:—"And certainly, says this writer, that, which they (the disciples of Artemon) pretend, might, perhaps, seem to have some degree of probability, if, first, the testimonies of the sacred scripture did not stand against them; next, if the writings of some brethren, of a much older date than the age of Victor, which they have written partly against the Gentiles, for the defence of truth, partly against heresies, which in those times had broken out, were not still extant: such as the writings of

* "Hanc fidem annunciat Joannes Domini discipulus, volens per evangelii annunciationem, auferre eum, qui a Cerintho inseminatus erat omnibus, errorem," &c.

Justin, of Miltiad, of Tatian, of Clement, and of some others, *in all whose works Christ is affirmed to be true God.* Who is there that is not conversant with the books of Irenæus, of Melito, and of so many others, in which Christ is constantly proclaimed to be *God and man?* Again, how many psalms, how many hymns, have been of old prescribed by the faithful brethren, in which Christ, as with one consent, is announced to be the *Word of God*, to be *true God?* As, therefore, for the space of so many years, the doctrine of the church has been truly announced, how could it happen, that these Fathers, who lived up to the times of Victor, should have preached such doctrine as these pretend? Or how are they not ashamed to palm such a falsehood on St. Victor? especially as they know so well that Victor has cut off from the Christian communion, Theodotus of Byzantium, the tanner, who first advanced that Jesus Christ was a mere man. Theodotus, I say, who was the ring-leader, and, as it were, the parent of the execrable defection from faith, which consists in denying Jesus Christ to *be true God.* If Victor had coincided with them in sentiment on this head, how could he have ever cast out of the church Theodotus, the contriver of that error?"

In the third century, Paul of Samosata, Bishop of Antioch, for maintaining erroneous opinions concerning the divinity of Christ, was, in a synod held at Antioch in the year 270, by a common decree of all the Fathers, condemned, and deposed from his see, without a dissenting voice; nay, this same synodical sentence was approved by the whole church.

In the fourth century, those bishops that met at Nicea, in Bithynia, in the year 325, to examine the cause of Arius, being gathered from all the Provinces of the eastern empire, Prelates distinguished for their piety, ennobled by the wounds they had received for Jesus Christ, venerable for their age, and the long discharge of the Episcopal functions, with one voice, condemned the Arian blasphemy, (for so they called it,) and solemnly asserted the consubstantiality of the Son of God with the Father.

Now, all the venerable confessors and martyrs of Christ

would not assuredly have agreed, thus on a sudden, in one and the same sentence, if they had entertained the least doubt concerning what was to be believed respecting the Divinity of Christ, or what they had received from their forefathers; therefore, this belief was constant prior to the council of Nice.

FOURTH ARGUMENT.

CCXXXII. *The Divinity of Jesus Christ confirmed by a most authentic and illustrious Miracle.*

What has been said hitherto, is confirmed by an undoubted miracle, than which there can be none more illustrious, or more decisive, towards vindicating the Divinity of Jesus Christ. The fact is thus related by Victor Vitensis, lib. iii. on the Vandalic persecution. "But let us hasten to relate, to the glory of God, what has taken place in the year 484, in Typasa, a city of greater Mauritania. When they saw that an Arian Bishop, by the name of Cyrola, who had been before a notary, had been thrust into the Episcopal See, for the destruction of souls, the whole city met together to embark, leaving behind but very few, who could not find an opportunity of taking shipping. With these, the Arian Bishop tryed every means, intreaties first, and then threatenings, to make them Arians. But they, strong as they were in the Lord, not only scorned the folly of this seducer, but they also began openly to meet in a certain house, and to celebrate the sacred mysteries; of which he had no sooner had knowledge, than he privately sent information against them to Carthage. When his report had cometo the ears of Hunnericus, king of the Vandals, he, in great anger, dispatched a certain count, with orders, to have them brought into the midst of the market-place, and there, in presence of the whole assembled province, to cut out their tongues from the very root, and cut off their right hands. Which being done, they, through the power of the Holy Ghost, so spoke and so continued to speak, as they did before. But if any one should happen to refuse to believe this fact, let him repair even now to Canstinople, and there he

he will find, at the imperial court, a subdeacon, whose name is *Reparatus*, who delivers the most correct speeches without the least impediment, for which reason he is an object of extraordinary veneration in the palace of Zeno the emperor; and the queen, especially, has for him a most uncommon respect." The witnesses, that relate this wonder, and who had it not only from hearsay, but who had seen it with their own eyes, are most unexceptionable, viz: besides Victor Vitensis, just quoted, who is considered by critics to be an author of unquestionable veracity, and the whole court of Zeno the emperor; Aepas of Gaza, in his dialogue on the immortality of the soul, in the Bibliotheque, P. P. tom. v.—Procupius, lib. 1, de bello Vandalico. The emperor Justinian himself, (Codice, lib. i. Tit. xxvii. de officio Præfecti Prætorio Africæ,) says, "We have seen venerable men, who, after their tongues had been cut out from the very root, spoke, in a lamentable tone of their own torments;"* and Marcellinus, count of Illyricus in Chronico: "Then the same king Hunnericus, gave orders to cut out the tongue of a certain Catholic youth, who, from his very birth, was deprived of his speech: and he that was hitherto dumb, and who had learnt religion, and who believed in Christ, without the help of human hearing, had no sooner his tongue cut out, but he began to speak; and, in the first loosening of his voice, gave glory to God. Finally, I saw, myself, some most religious persons, of that number of the faithful, who, at Byzantium, had their tongues and hands cut off, and who spoke with a full voice, and as fluently as before."†

Sound logic, methinks, would justify us in not answering at all whatever may be brought in opposition to the important

* "Vidimus venerabiles viros, qui abcissis radicitus linguis, suas pœnas miserabiliter loquebantur."

† "Tunc idem Rex Hunnericus unius catholici adolescentis vitam a nativitate sine sermone ducentis linguam præcepit abscindi: itemque mutus, qui sine humano auditu credens fidem didicerat; mox præcisa sibi lingua locutus est, gloriamque Deo in primo vocis suæ exordio dedit. Denique ex hoc fidelium contubernio aliquanto ego religiosissimos, prœcisis linguis manibusque truncatis apud Byzantium integra voce conspexi loquentes."

thesis before us, viz. the Divinity of Jesus Christ: on this plain principle of good sense, that the same thing cannot be at once true and false, at once established and contradicted by Scriptural evidence. As, therefore, the Scripture authority, which we have adduced in vindication of the Divinity of Jesus Christ, is so clear, so decisive, and so unsusceptible of any other sense, we are, before hand, as certain that there can be no weight in the objections of the Unitarians, as that the Scriptures cannot contradict themselves, and by speaking an opposite language, now proclaim Jesus Christ as true God, now deny him to be any thing more than man. Lest, however, this solid remark should be construed into a kind of evasion, we shall meet all the arguments of our adversaries, and leave our reader to judge, whether they be weighty enough to justify them in giving the lie to all antiquity, and opposing the belief of all ages and of all christian nations under the sun.

Before we begin, let us first philosophically examine what weight we are to give to that illustrious miracle which I have just now adduced, in support of the divinity of Christ, or to any other, equally well attested. For, it seems to me, that I see our Unitarian friends, when they come to the narrative of the wonderful event, smile at our simplicity and childish credulity, in believing in miracles in this enlightened age, and in adducing them even as motives of credibility for the christian doctrines. But those, who thus unceremoniously reject all miracles, would not, assuredly, consider it very philosophical in us, were we to take a mighty smile for a solid argument, and were we to admit that nothing more is required than an insignificant sneer, to overturn any truth, or to contradict a well authenticated historical fact. And, indeed, were this sufficient, religion in general would be but an empty tale, for there have been found men profligate enough to sneer at what was most sacred and august in religion, even at the very existence of God himself. Let us, therefore, examine for a moment, whether it be logical, whether it be worthy of a christian philosopher to reject miraculous events, however well substantiated, merely, and on no other ground, but because they are

miraculous: I maintain, that sound logic reprobates such a procedure as repugnant to good plain sense. To prove which, let me enter upon a conversation with our Unitarian friends on the above miracle, and begin thus:

"You smile, gentlemen, at the miracle in question: you think that men talking without tongues, is a tale that might have been listened to in the dark ages of the church, but in this age of reason, who can give ear to such stories, without feeling, like the Roman bard, *risum teneatis, Armici?*" And why so, gentlemen? "Because, say they, every one knows, that, since the time of the Apostles, all miracles have ceased." And whence do you know this, and how can you make good your assertion? Is it from the scripture? But Christ positively contradicts this bold and gratuitous assertion, saying, (John, xiv. 12,) "Amen, amen, I say to you: He that believeth in me, the works that I do, he shall do also, and greater than these shall he do: because I go to the Father." Here, then, we have a clear and general prediction of Christ; a prediction unrestricted, as to persons, places, or to times, according to which those that were to believe in him, were to do the same, nay, greater miracles, than those which he did. Are there not, at all times, true faithful upon earth? And if the true believers of one age can work miracles in virtue of this promise, why not the faithful of another age, if there be a reason equally worthy of the wisdom and goodness of God to display his divine power? Is it from reason you prove that miracles have ceased? But reason assuredly teaches, that if the same exigencies, and the same imperious circumstances recur, which existed in the Apostolical age, a consistent logician should thence infer that it was most natural and reasonable to expect, that the Almighty would exert his omnipotence, in all succeeding ages of the church, for the same important purposes for which he exerted it at her first establishment.

Now, gentlemen, pray what were the purposes, for which God deemed it worthy of his infinite wisdom and goodness to work so many, and such astonishing wonders, through

the hands of his Apostles, and to invest them, as it were, with an uncontrolled dominion over all nature? It was unquestionably, 1st, To stamp upon the preaching, of these, his ambassadors, the seal of his divine authority, and to give to the infidel nations a peremptory and irresistible argument, that the religion which they announced, was of heavenly extraction, of divine origin. 2dly. It was to confound the imposture and efforts of those that opposed the diffusion of the gospel; to confirm the faithful in an unshaken faith of the doctrines once embraced; to excite their fervour in the practice of christian perfection. Now, I ask, did not the same purposes recur in all the succeeding ages of the church down to this present day? It is manifest that they did; for every one knows that the Apostles did no more than *begin* the grand work of the conversion of the world, and that it was to be continued by their successors to the consummation of time, and that, in fact, the various christian nations entered one after another into the pale of the church. some of them in the primitive ages, some in the middle, some in the latter: as, therefore, God deemed it necessary, or, at least, consistent with his wisdom and goodness, to invest his Apostles with the power of working wonders at the first propagation of the gospel, why should we not expect to see the Almighty observe the same conduct, whenever the same important ends and purposes are to be obtained, whenever new infidel nations are to be converted? Surely it would be difficult to account for such a difference in the proceedings of the Most High; but there is no such thing. We find, on the contrary, by reading the annals of christian nations, that God never departed, in the conversion of infidel nations, from the primitive plan which he had adopted at the first establishment of the church, that he furnished the first Apostles of the different christian nations with the same patent letters of their divine legation; that is to say, with the gift of miracles, which he conferred upon his immediate apostles, the first founders of christianity. There is scarce a christian nation that cannot justly boast, that he has done in its behalf, in the

line of miracles, nearly as much as he formerly did, for the conversion of the Jews, Greeks, and Romans.

Let no one say, that new miracles would be useless, and that the miracles wrought by Christ our Lord and his Apostles, are more than sufficient to establish for ever the divinity of the christian religion: for although this be correct, if understood of nations that are already christian, and that, of course, firmly believe in the miracles of Christ and of his Apostles; yet this is manifestly not the case with infidel nations that are not yet converted. For the first thing, to be settled with them is to prove and to convince them, that Christ and his Apostles have *actually* wrought those wonders, which are related of them; and the shortest and most summary mode of convincing them of the truth of these miracles, is, for the missionary to do the same; to raise, for instance, before their eyes, a dead person to life; to restore, in an instant, sight to the blind, &c.; so did, repeatedly, St. Vincent Ferrerius, when labouring at the conversion of the Moors and Jews; so did, repeatedly, St. Francis Xavier, the great Apostle of the East Indies and Japan, in the 16th century, (see his life Englished by Dryden,) so did St. Bertnard, Apostle of Mexico; so, in fine, did all Apostolical men, who were chosen vessels of election for the conversion of some particular nation.

Moreover, gentlemen, is it reason that authorizes you to set up as dictators to the Most High, to set limits to his infinite goodness and power, to direct his wisdom in the choice of the occasions, fit for the exertion of his omnipotence? In a word, to say to God in a dictatorial tone: It was worthy of thee to illustrate the first age of the church, by the display of thy divine power, but here thy power must stop, thy miracles must cease, for from the first age, down to the end of the world, we see no fit occasion, on which, consistently with thy wisdom and goodness, thou canst work a miracle; no, not even when every thing seems to call for a special interposition of thy divine power; not even when there is a necessity of protecting persecuted innocence, of rewarding the lively faith and confidence of thy faithful servants in thy mighty arm; of stamping on thy

divine revelations the seal of thy supreme approbation, and of marking with infamy the error that dares impugn them, or when infidel nations are to be convinced of the divinity of thy Gospel which is preached to them; does such language, does such a theory, comport with the first notions which we have of the divine attributes? Does it comport with the principles of sound logic? Good sense, assuredly, seems rather to insinuate, that, at whatever age or period of time, circumstances and cases occur, similar to those which prompted the Almighty to exert his divine power in the first age of the church, it would be bad reasoning to pretend that the same effects cannot ensue, or that miracles ought or might not be repeated. To assert, therefore, that miracles have ceased, is a system as contradictory to all the monuments of antiquity, as to the principles of sound logic.

But, perhaps, the above miracle, of christians speaking without tongues, which had been cut out to the very root by the Arians, is not sufficiently attested. In answer to this I beg leave to ask, what conditions do our Unitarian friends require to set an historical fact beyond the possibility of a doubt? Do they require that the fact should be public and notorious? But such is the fact under consideration. It was known over all the Roman empire at the time when it took place; it stands attested by the most unexceptionable eye-witnesses, and, among others, by the two most splendid courts of the world, that of the emperors Zeno and Justinian, who certify, that they saw, with their own eyes, some of the very persons on whom this miracle was wrought, and whom, on this account, they kept in their own palaces. This miracle was published by cotemporary writers, and ocular witnesses of the first respectability, and who were so confident of the certainty the event which they related, that they hesitated not to refer any one that should doubt the fact, to the court of the emperor at Constantinople, where they might verify the fact by beholding and hearing the persons in question. In fine, this miracle was attested by friends and enemies, by Catholics and Arians, the latter of whom had the greatest interest to deny a

wonder which went so directly to prove that their doctrine was false and impious. And, since the Arians never attempted to contradict it, it is a certain sign that its truth was so evident that it could not be denied.

What will our Unitarian friends answer here? Will they reply, that the writers who relate this wonder, were deceived and deluded by their own senses?

But if so, why might not the deist say the same of those witnesses that relate the miracles of Christ and of the Apostles? Why might he not say, with equal appearance of reason, that the Apostles were deluded by their own eyes, when they thought they saw Lazarus coming forth from the grave, and their divine Master himself risen from the dead? For, assuredly, the cases are perfectly parallel, and as it was impossible for the Apostles to imagine that they heard with their ears, and saw with their eyes, what they did actually neither hear nor see, so it was equally impossible that the witnesses of the miracle under consideration should be deluded to such a degree as to believe that they had seen and heard persons speaking without tongues, whom, on our adversary's supposition, they had neither seen nor heard. In a word, either the constant and uniform testimony of our senses proves no longer any thing, or if it continues to be a criterion of truth in one case, good logic will have it that it should be so in all similar cases. But to maintain, with some delirious sophisters, that the constant and uniform evidence of our senses, when sound, and properly and repeatedly applied to their respective objects, be no longer a criterion of the reality and existence of those objects, is an assertion worthy of him only that is fit for bedlam; to prove which I want nothing more than that plain good sense, innate to all men, and which, without the aid of reasoning, would irresistibly prompt all men to pronounce sentence of insanity upon him, who would seriously maintain that he does not believe the house, which he himself has built, and inhabited for the space of perhaps fifty or sixty, or more years, to be any thing real or actually existing. A man of that description would be considered as a madman, nay, would

be actually such. The ocular witnesses, therefore, who concur in deposing for the truth of the above miracle, could not be deceived.

But, perhaps, they conceived the wicked design of imposing upon the world. Perhaps, our Unitarian friends, with a view of extricating themselves, will espouse the extravagant system of Dr. Middleton, and boldly maintain, that all the writers of antiquity, all the holy fathers of the church, were nothing better than rogues or knaves, who, if we believe him, were abandoned enough to forge false wonders and miracles, and to palm them upon all future ages as true and genuine.

This system is the last effort of a desperate cause, and betrays an obstinate determination of getting rid of miracles at any expense. It affects the very vitals of christianity itself. For, suppose the above system to be extended to the Apostles, who relate the miracles of Christ our Lord, what will become of the said miracles themselves? And we cannot see a reason why the above system, if once applied to the miracles posterior to the apostolical age, should not extend to the very miracles of Christ. For, why do we unhesitatingly believe the miracles of Christ? For no other reason, than because those miracles are related by one or two, or three or four evangelists, men distinguished for their sanctity and veracity, who, moreover, were cotemporary writers, and ocular witnesses of the miracles which they published, and whose narratives would have been certainly contradicted by the Jews and Gentiles, had it not been unquestionably true.

Now, all these circumstances proportionably concur in the case of the said miracles, and of most other miracles, related in the writings of the primitive church historians, and of the holy fathers. The circumstantiated account of the christians continuing to speak without their tongues, was given by a number of the most unexceptionable eye-witnesses, at the very time, when the persons thus miraculously speaking, were still alive, and residing at the very court of the emperor. These writers, without fear of contradiction, refer their readers, for the truth of their narrative, to the very persons who

were the subjects of the miracles: the Arians knew all this, and remained silent, as the Jews did, when the apostles published their gospel: therefore, this miracle was unquestionable.

Next, if all the ancient writers and fathers of the church were capable of such an heinous crime, as to conspire, in a sacrilegious plot of imposing upon mankind by forged miracles, what, I ask our Unitarian friends, will become, on that supposition, of the very Bible, the only standard of their creed? How can they be certain of its containing the pure and unaltered word of God? Assuredly we could not receive the sacred scriptures but through the hands of the fathers. If, therefore, as Dr. Middleton pretends, those fathers were so wicked as, to forge miracles to promote their cause, and so artful as actually to deceive the world in their days, who can assure these gentlemen that they have not corrupted the sacred scriptures, and delivered down to them some forged pieces of their own, under the supposed sanction of inspired writings? Every thing that comes through such hands, may well be looked upon as precarious and uncertain. Thus, it is obvious, that the silly and desperate hypothesis of Dr. Middleton, whilst it appears only to be levelled against the sacred authority of the Fathers, those shining luminaries of the church of God, strikes with one and the same blow at the very root of christianity.

It does more. It strikes at the very criterion of all historical truth, and goes to prove, that the testimony of men, even in the highest degree, even when accompanied with all the characteristics of probity and veracity, can no longer be relied upon. For, if the authority of the Fathers, that is to say, of the most illustrious characters that ever adorned the church, and whom the whole christian, world always revered as the pillars of religion, equally conspicuous for their deep erudition and sanctity of life; if, I say, the authority of such exalted characters be no longer regarded—if they may be supposed, even when they speak as ocular witnesses, either to have been deceived, or to have formed a design of deceiving the world, then farewell to all historical truth: for, in all the annals of mankind, there occurs scarce an event that can claim

for its truth and certainty, such respectable evidence as that of the Fathers of the church. Thus, the ultimate result of this system will be, to believe nothing, and mankind will act wisely, by launching out all at once into a universal scepticism respecting all events of past time. But this would be folly, this would be madness; for a fool and a madman he would be, who would deny that there once existed an Alexander, a Cæsar, a Pompey, a Babylon, a Ninive, a Carthage, a Rome, although these, or like facts, be warranted but by one or two writers, far inferior, in every respect, to any of the Fathers of the church.

It may still be objected, that it is an undeniable fact, that church history is replete with false legends, and spurious miracles, and that from the impossibility of discerning true and genuine miracles from such as are false, it would be wise to reject them all indiscriminately.

To this objection I thus reply, and ask, will sound logic sanction this strange way of reasoning: there is a false and spurious coin, therefore there is no genuine coin: there are errors among men, therefore there is no truth: the testimony of the senses and the testimony of men, have at times deceived men, therefore they always deceive men. Philosophy frowns at such conclusions, and directs us to argue with an ancient keen philosopher, (Tertullian,) in a quite contrary way: there exists a spurious coin, therefore there exists a genuine one, because the spurious is but an imitation of the genuine one. There exists error among men, therefore there exists likewise truth: for error, being nothing but a mimic imitation of truth, necessarily presupposes truth. At times, our senses and men deceive us; therefore they always do so; if this conclusion be true, then it will be absolutely impossible to be sure of any thing that surrounds us, or that has come to pass before us, and it will be very easy for any one to prove to you, that Alexander and Cæsar are nothing but empty names of imaginary beings that never existed, and that this universe itself is nothing more than an empty dream. Such reasoning, therefore, is not philosophical. How, therefore, shall we

arrive at the certain knowledge of both historical and physical truths? By listening to the immutable principles imprinted in our souls by the hand of our creator, which dictate to us to keep equally aloof from opposite extremes, and to admit as unquestionable, no testimony, either of our senses or of men, but such as is accompanied with all the characteristics of truth and veracity. In conformity with this principle, we shall reject, or at least look with suspicion, upon any fact that is not sufficiently attested, either by our senses, or by men; and we shall, on the contrary, admit as indubitable, any public, solemn, and interesting fact, that comes recommended to us by a constant and uniform evidence of our senses, when sound and duly applied, or of men, especially of most unquestionable probity and veracity. A fact thus attested, is so absolutely certain, that we feel our mind irresistibly impelled to give it, in spite of us, our assent. Now, any one acquainted with church history, must acknowledge, that a considerable portion of the wonders which, for the space of these eighteen hundred years, occur in the annals of Christianity, are of this character, and are attested to the highest degree of moral certitude. They were sensible facts, perfectly within the reach of our senses; they were public facts, wrought in the midst of the most populous cities, they were interesting facts, as relating to the great concerns of salvation, than which christians have nothing dearer in this world: they were facts recorded at the time they happened, and when those on whose persons they were wrought, were still living; they were facts attested by friends and enemies, when these would have had the greatest interest to deny them, if it had been in their power to do so. Of this description, were numbers of miracles related in the annals of the church; of this character was the very miraculous fact of men speaking without tongues, which has been quoted above. This fact, therefore, has been unanswerably proved, and of course, it alone, at once decides the famous controversy between Christians and Unitarians: for it undeniably proves, that the consubstantiality of the Son with the Father, which the primitive Christians defended, is a divine doctrine, and

Arianism was, and still is, an impiety. For it is manifest, that God in no way can sanction a religion or doctrine more solemnly, than by stamping upon it, in a most authentic manner, the seal of his supreme authority and approbation, that is to say, by working an unquestionable miracle in its confirmation. Do you, in fine, deny the existence of miracles, because church history relates none, and keeps a deep silence on this subject? But can you possibly open any monument of antiquity, where your eyes will not meet with some prodigy, wrought on the most important and public occasions, and may we not here well apply the well known passage of the Roman orator, "Plenœ sunt omnes sapientum voces, pleni sapientum libri, plena exemrorum vetustas," expunge from the annals of the church the stupendous wonders, with which the Lord has been pleased to illustrate his holy church, and to recommend her as his own work to all nations, and you will strip the monuments of venerable antiquity of at least one-third of their contents, of one-third, too, the most interesting of all that they contain in the scriptures.

A short refutation of the abstract of Unitarian Belief, as laid down in the Unitarian Miscellany, published at Baltimore, No. I. Vol. I. page 12, *and following.*

CCXXXIII. The writer of the above publication sets out thus, "Unitarians believe one of the great doctrines taught in the scriptures, to be the Unity and Supremacy of God."

There was, assuredly, no reason for proving at large, both from reason and revelation, a dogma so self-evident: for where is the christian that ever doubted of this great truth, or that "the Lord our God is one Lord," in a word, that there is but one God. But whilst they admit, in unison with the whole world, the *unity* and *supremacy* of God, they maintain, at the same time, on the clearest testimonies of the scriptures, and the authority of the whole christian world, that the *unity* and *supremacy* of God does not any way exclude a plurality of persons, but only a distinction of natures—and that, that one

only God, or that only one divine nature subsists in three distinct persons, who make but one and the same Supreme God, one Deity, because all three have one and the same indivisible divine nature.

"That the Father is the only proper object of worship, is a truth, which is urged upon us, both by the commands and examples of our Saviour."

Granted. But the question is who is to be understood in this passage, in the Lord's prayer and other similar texts, by the word—*Father?* Is it the first person of the Trinity as contradistinguished from the second, who is called *Son?* By no means: by the term *Father*, in the above texts, is manifestly meant, the one only true Supreme God, who, in virtue of the creation and preservation of this universe, and especially of man, is styled the common Father of men; and this is undeniable from the very formula of the Lord's prayer, in which we do not say: Father, who art in heaven, but *our* Father. Now we maintain, and have solidly proved, that in the common Father of all men, in God, whom only we are directed to worship, there are three distinct persons, the Father, the Son, and the Holy Ghost: the *Father*, but not taken in that general sense just now explained, in which the term *Father* equally applies to the three divine persons, but in that singular and specific acceptation, in as far as the first person, as *Father*, is contradistinguished from the second, as his true natural, and consubstantial *Son*, "whom he has begotten from his womb before the day-star and the Holy Ghost."

To explode this gratuitous assertion, we need but call to mind what has been said above, namely, that Jesus Christ suffered, and caused himself to be adored by men when upon earth; for instance, by the man born blind, "who, falling down, adored him,"* and by the people who were with him, in the vessel, when, rebuking the sea, he hushed it into calm and tranquillity. Struck with astonishment, and filled with

* John ix. 38.

awe, they all came and adored Jesus, saying: "Thou art truly the Son of God."* Next, not only Christ himself, caused himself to be adored, but the eternal Father moreover solemnly commands the heavenly spirits to adore him: "Let all the Angels adore him."†

"Then said Jesus unto him: get thee hence, Satan, for it is written: "Thou shalt worship the Lord thy God, and him *only* shalt thou serve."

"After this manner, therefore, pray ye: 'Our Father who art in heaven, hallowed be thy name.' 'But the hour cometh, and now is, when the true *worshippers* shall worship the Father in spirit and in truth,' 'and in that day, *ye shall ask me nothing*. Verily, verily, I say unto you, whatsoever *you ask the Father*, in my name, he shall give it you."‡ In this text of scripture we have the express commands of Christ to *worship the Father only;* this example was uniformly in accordance with his directions: He always addressed his prayers to the Father. A remarkable evidence of this may be seen throughout the whole of the seventeenth chapter of John. From these and various other testimonies, Unitarians think it a religious obligation of the utmost importance, to render divine homage to no other being than the Supreme God."

This reasoning is no more than an empty sophism, founded on a manifest abuse of the word *Father*. God, as master and ruler of men, is the *common* Father of all mankind, on account of his parental care over all the children of men: but revelation teaches us that in that one common Father of men, in that one only Lord and God, we are to believe and worship three distinct Persons, and that, whilst we are doing this, we are worshipping only one only common Father, one only Lord and God, because these three divine Persons have but one and the same divine being or divine nature. The first among these three divine Persons is called *Father*, not in that sense in which we call God *our* Father, and in which it is taken in the passages adduced in the objection; but in that true, natural, and strict acceptation, after which one is called, and is re-

* Math. xiv. 33. † Hebr i. 6.

ally Father, because he has begotten a Son. By being directed, therefore, to worship one *only* God, to pray to our Father, we are forbidden, indeed, to offer up supreme worship to false divinities, but by no means to pray to, and worship, equally the Father. Son and Holy Ghost, because it is these three Persons that constitute that one *only* Lord and common Father of men and Angels. This objection, therefore, is a mere quibble and play of words.

Next. This conclusion: "Therefore, we have the express commands of Christ to worship *the Father only*, (meaning the first person,) is positively contradicted by Christ himself, (John, xiv. 13, 14,) "And whatsoever you shall ask the Father in my name, *that I will do: If you shall ask me any thing in my name, that I will do.*" Who can speak this, unless he be God, unless he be the infinite source of all blessings, and unless he possess the power of bestowing them of himself? Now, such is Christ. Christ, therefore, is God. In fine, that we may pray to Christ. invoke his holy name, and humbly supplicate him for grace and other heavenly gifts, is manifest from (Acts, ix. 14.) "And here he (Saul) has authority from the High-priests, to bind all that *invoke thy name;*" and from (1 Corinth. i. 2, 3) "To the church of God that is at Corinth, to them that are sanctified in Christ Jesus, called to be saints with all *that invoke the name* of our Lord Jesus Christ in every place—grace to you from God our Father, and from our Lord Jesus Christ."

That Christ should direct us to pray to his Father, and that he himself should pray, not to the Holy Ghost, but to his Father, is quite natural, and very consonant to what reason, enlightened by faith, teaches us of the relations of the three divine persons; for as the eternal Father is the fountain head of the Deity, the Principle, from whom both the Son and the Holy Ghost proceed, it was quite natural, that Christ should pray, and direct us to pray to the Father, from whom, as God, he receives by eternal generation, his divine Being, and to whom, as man, he is inferior; it was natural, too, that he should not pray, nor direct us to pray, to the Holy Ghost, who, from all eternity, proceedeth from the Father and the Son, as a

common principle. Add to this, that, praying, as man, to the Father, he prayed, by a necessary inference, both to himself as God, and to the Holy Ghost, who, as has been often remarked, having but one and the same nature, make but one and the same Supreme God; to whom Christ as man, was unquestionably inferior, according to his own saying, "The Father is greater than I."*

"In that day ye shall ask me nothing." The Greek word "ερωτησε," and the Latin "rogabitis," signify two things, 1st, To ask questions. 2dly, To beg, to supplicate. St. Cyril, taking the text in the first sense, refers the words of Christ to the day of his resurrection and the descent of the Holy Ghost on the Apostles, so as to give the words in question this meaning: when I shall have risen from the dead, and the Holy Ghost shall have come upon you, you will not stand in need of asking any more questions, as you have been accustomed to do hitherto, (see St. John, 14, v. 5, 8, 22, and in the 16th chap. v. 17,) for I and the Holy Ghost will enlighten you to such a degree, that there will no longer be any need for inquiry about the things, concerning which you have hitherto been so inquisitive."

In conformity with the second meaning, St Chrys. hom. 78, and Theophylact, expound the words of Christ this way: On the day of my resurrection, there will be no occasion for asking me any favour or grace, for it will be enough for you to allege my name with the Father, to have all your petitions granted, even in my absence. The following words seem to favour this exposition: "Amen, Amen, I say to you, whatever you shall ask the Father in my name, he shall give it you."

St. Augustin, in fine, (Tract. 101,) joining the two meanings together, understands the passage of the day of eternal bliss, when there will be no occasion neither for asking questions nor favours, since the day of eternal glory will clear up all doubts, and satiate all desires. Whichever of the preceding interpretations be adopted, this text, it is obvious, is far from

* John, xiv. 28.

signifying what our Unitarian opponents would fain make it imply.

Our Unitarian friends say, "We think it a religious obligation of the utmost importance, to render divine homage to no other being than the Supreme being;"* and again, "We do not pay him (Christ) religious homage, because we think this would be derogatory from the honour and majesty of the Supreme Being, who, our Saviour has told us, is the only proper object of our adoration and worship."

Pray, did our Saviour tell us this, when he suffered the man born blind, whom he had cured, to "fall down and *to adore him the beginning?* Or when the people, struck at his supreme dominion over the elements, when he commanded the winds and the sea, came to *adore* him; or, finally was it the eternal Father himself that told us, that he himself was the only proper object of adoration and worship? Where did he tell us this? Was it perhaps, when "introducing again his only-begotten into the world, he said: Let all his angels adore him." In fine, is it, indeed, the heavenly court, that makes our Unitarian friends so scrupulous? But they worship the immaculate Lamb that is in the midst of the throne. Apoc iv. 6—14: "And I saw: and behold, in the midst of the throne, and of the four living creatures, and in the midst of the ancients, a Lamb, standing as it were slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth unto all the earth: and he came and took the book out of the right hand of him that sat on the throne. And when he had opened the book, the four living creatures, and the four and twenty ancients, fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of the Saints. And they sung a new canticle, saying: thou art worthy, O Lord, to take the book, and to open the seals thereof: because thou wert slain, and hast redeemed us to God, in thy blood, out of every tribe and tongue, and people, and nation: and hast

* See the above abstract of Unitarian belief, page 13, 15, 16.

made us to God a kingdom and priests: and the number of them was thousands of thousands, saying with a loud voice, worthy is the Lamb that was slain, to receive power and divinity and strength, and honour and glory and benediction. And every creature, which is in heaven and on the earth, and such as are in the sea, and the things that are therein; I heard all saying: To him that sitteth on the throne, and to the Lamb, benediction, and honour, and glory, and power, for ever and ever. And the four living creatures said: Amen. And the four and twenty ancients fell down on their faces; and adored him that liveth for ever and ever." Would not this look like religious, nay divine, worship? And would not one be apt to conclude, that the triumphant church of Christ is as little Unitarian as is his militant church upon earth?

"Unitarians believe that Jesus Christ was a messenger commissioned from heaven to make a revelation, and to communicate the will of God to men. They all agree that he was not God."

And in this they contradict the scriptures, both of the old and new law, the venerable antiquity, and the uniform belief of eighteen hundred years.

"They all agree that he was a distinct Being from the Father, and subordinate to him."

First. Once for all, we deny that Christ, as the second person of the Trinity, is a distinct being from the Father: He is indeed a distinct *Person*, but not a distinct *Being*, for Person and Being are by no means synonymous, but in strict metaphysical accuracy, essentially differ, and are conceived by ideas essentially different; for the Greek ων, the Latin *Ens*, and the English *being*, signify, in a strict philosophical acceptation, essentially the *nature* or substance of a thing, and *person*, the mode or manner of existence of the same thing: and, of course, to make of the Father and the Son two distinct beings, would essentially require two distinct natures or substances; but there is only one and the same divine nature in the three divine Persons, therefore, there cannot be but one divine Being, one divine *Essence*, one Godhead.

Secondly. If, for argument's sake, by *Being*, our Unitarian friends mean *Person*, they are perfectly right; for the Son of God is a distinct person from the Father; but, if by *Being*, they understand the divine nature, they are wrong: for "I and the Father are one," as to nature. If, in fine, by *Being*, they mean the human nature in Christ, they are perfectly correct; for Christ, as man, is a distinct Being from the Father, or rather has a distinct nature from the Father, and as such is subordinate to the Father.

"They agree that he received from the Father all his power, wisdom, and knowledge."

And so do the christians: they all agree, that Christ, as God, as the uncreated Word of the Father, receives from all eternity, through his generation from the Father, all his power, wisdom, and knowledge; in fine, his whole divine nature; and as man, it is obvious, that he could not have derived them but from God.

"If Christ were not a distinct Being from the Father, how could he pray to the Father?"

Here is a miserable sophism. Why not say all at once, if Christ were not man, or had not a distinct nature from the Father, viz. the human nature, how could he pray to the Father? Had he not been man, he could not pray to the Father, but, being in the form of God, he took the shape or nature of man and thus he could pray to God as man.

"And if he were distinct, he must be inferior."

There is no doubt but that Christ, as man, is inferior to God, or to the divine nature, as he himself declares, "the Father is greater than I," as *man*.

"For no rational mind can conceive, of two separate beings, each infinitely perfect. If this were possible, there would be two Gods, and no longer one Supreme Being."

Here is again what we call in logic "*putidum sophisma*."

1st. I deny the supposition, that there are two or three separate beings in God; there is but one being, one divine nature, as we have just now remarked, but three distinct Persons, in which that one being or nature exists; for no rational man can conceive, of two separate beings, each infinitely perfect.

2d. If, by *Beings*, our Unitarian friends understand two separate natures, they are perfectly right: for it would imply a contradiction in the very terms, to establish two separate natures infinitely perfect; because, for the very reason that they are supposed to be separate and distinct from each other, they must necessarily want that perfection by which they are distinguished from each other, and, of course, one of them must needs be imperfect. But a rational mind can conceive of two separate or distinct persons, (not beings, because separate beings imply separate and distinct natures,) who are infinitely perfect, without making two Gods, because they have but one and the same divine nature, which constitutes them infinitely perfect, without constituting them separate Beings, because, as I just observed, *being* implies *nature*, and in God, or in the three distinct persons, there is but one nature, one Being, and, of course, but one God.

"Our Saviour said of himself, "I came down from heaven, not to do *mine own will*, but the will of Him that sent me." "But I have not spoken of myself; the Father which sent me, he gave me a commandment, what I should say, and what I should speak." "As the Father has sent me, even so I send you." Let any one read these passages seriously, and ask himself, whether Christ, who is speaking, is the same Being as the Father who sent him, who taught him what he was to say, and to whose will he conformed? Would there be any meaning in these passages, if you were to suppose that Christ alluded to himself when he spoke of the Father who sent him?

What does all this prove? It proves, that Christ was true man; and who is there that denies this? But, because he is true man, does it follow, that he is nothing more, and that he is not at the same time true God? I have proved, I think, to a demonstration, the contrary. After this general answer, let us come to the discussion of the several texts just quoted.

1st. If Christ came down from heaven, as he says himself, he must, therefore, have been there before he was made man, and if so, he must be more than man. 2dly. Christ came not to do his own will as man, but the will of him that sent him.

But that besides his human will, Christ has likewise a divine will, is equally as certain as that he is the true, natural, only-begotten Son of the living God; and that he is this, no one that weighs our arguments, can doubt.

As we have fully proved that Christ is both true God and true man, and that, of course, there are in him two unmixed and distinct natures, the divine and the human, reason dictates, that, whatever belongs to Christ as man, must be given to him as such, and what belongs to Christ as God, must be likewise given to him as such; and, of course, when we hear Christ himself say, that he did not speak of himself, that he did not come to do his own will, that he was sent by the Father, from whom he received a commandment what he should say and what he should speak, that the Father was greater than he; that, in fine, he can do nothing of himself—good sense sufficiently intimates, that all this must be understood of Christ as man, and of his human nature.

After the citation of the above texts, the Unitarian writer adds, "Let any one ask himself, whether Christ, who is speaking, is the same being as the Father who sent him, who taught him what he was to say, and to whose will he conformed?" Here is again an affected fallacy, wrapt up in a manifest abuse of words. If, by *Being*, the writer means *person*, it is certain that Christ is not the same Being as the Father, for the person of the Father is distinct from the person of the Son. If, by *Being*, he understands the human nature, it is clear again that the Son is not the same Being with the Father, for the Father has no human nature. If, in fine, by *Being*, is meant the *divine* nature, it is incontestable, that as "the Father and the Son are one," and have but one and the same indivisible nature, that the Son is the same Being as the Father.

"Would there be any meaning in these passages, if you were to suppose that Christ alluded to himself, when he spoke of the Father who sent him?"

There would be no meaning, indeed, in that case, because, it is obvious, that Christ spoke of his Father as a person, and as a person he is certainly distinct from the person of the Son:

and, of course, when Christ spoke of the Father who sent him, he could not allude to himself, as if he had been the same Being as the Father, that is to say, the same person.

"My Father is greater than I." The meaning of this passage is given by Christ himself, in the words immediately preceding. "Because I go to the Father;" the Father, therefore, is greater than Christ in this respect, viz. that he goeth to the Father; but Christ went to the Father *only as man*, because, as God, he is always every where, on account of his immensity. Therefore, Christ meant to say, that the Father is greater than he *as man*. Nay, the Father may be said to be, in a certain sense, greater than the Son, *as God;* not, indeed, as if the Son were inferior to the Father, as to his divine nature, but because the Father is the principle, from whom the Son, by his eternal generation by the Father, derives his divine nature. And *in this sense*, several Fathers of the Church, such as St. Athanasius, Basil, St. Cyril of Alexandria, St. Hilary, and even the Fathers of the council of Sardis, have called the Father greater than the Son.

"The Father that dwelleth in me, *he doeth the works*," because, the Father is in the Son, and the Son in the Father, and, of course, have one and the same divine nature; and therefore, the Father dwelling in Christ by the identity of one and the same nature, doeth the works which Christ performed. But, if the Father be true God, because "He doeth the works," therefore, the Son is likewise true God, because he says, "For what things soever he doeth, these the Son also doeth in like manner." John, v. 19.

"I can of my own self do nothing." And, on the other hand Jesus Christ says, "What things soever the Father doeth, these the Son also doeth in like manner." In what sense, then, is it said, that he "can do nothing of himself?" It may be understood in two different manners: First, of Christ as God; for, whatever the Son of God has, it is from the Father; he holds it by eternal generation. John, v. 26. "As the Father has life in himself, so he has given also to the Son to have life in himself;" and, in this sense, Christ, as God, could say,

with truth, "Of myself I can do nothing." Secondly, it may be likewise taken of Christ as man, because, as man, he can do nothing of himself, that is to say, nothing which is contrary to the will of his heavenly Father; because on the one side the divine will of the Father is the same with the divine will of the Son, and on the other, the human will of the Son was always conformable and perfectly subject to the divine will of the Father. The justness of this answer is clearly evinced from the scope of the discourse in the above text. The Jews accused Christ of having violated the sabbath, because on that day he had cured a sick man, to whom Christ replies: "My Father worketh until now; and I work—the Son cannot do any thing of himself, but what he seeth the Father do." As if he had said: the Father cureth the sick on the Sabbath-day; but I do altogether the same that the Father doeth; therefore, I do not act against the command of the Father; why then do you impeach me? But, when it is said, that "the Son can do nothing of himself, but what he seeth the Father do," this is so far from arguing a want of divine power in the Son, that it rather implies his divine essence. For, as the Apostle says, 2 Corinth. xiii, "God cannot deny himself;" and the Son cannot possibly work without the Father, with whom he has one and the same indivisible nature.

The same will appear in numerous places, in respect to his wisdom and knowledge. "My doctrine *is not mine*, but *his* that sent me." "He that sent me is true; and I speak to the world those things *which I have heard of him*." "As my Father has taught me, I speak these things,"

The doctrine of Christ is called "his," and "not his." *His*, because Christ was the Word, "in whom all the treasures of the wisdom and the knowledge of God are hidden," as the Apostle says; and *not his*, because whatever the Son has, he has it from the Father by eternal generation. It is thus St. Augustin reasons on this place. Christ, therefore, answers conformably to the impression of the Jews, that his doctrine was not his; that is to say, it was not contrary to the doctrine of the Father, as they imagined, but perfectly

accordant with it, nay, that it was altogether the same doctrine with his.

"As my Father has taught me, I speak these things."—Whether these words be understood of Christ, as man, or as God, there is no difficulty whatever: for it is obvious, that Christ, *as man*, can teach us nothing but what he has learned from the heavenly Father; and *as God*, too, he can teach us nothing but what the Father has taught him, because, as God, he derives his whole nature, and of course, all his infinite knowledge and science from the Father.

"There is another remarkable text, proving the imperfection of his knowledge. When he foretold the destruction of Jerusalem, he said: "but that day, and that hour, knoweth no man; no, not even the angels, which are in heaven, *neither the Son*, but the Father."* This text alone, is enough to show, that the knowledge of Christ was *limited*, and that he cannot be the same as God, nor have the attributes of God."

Here our Unitarian friends seem to triumph, and intrenched in the bulwark of this text, they deem themselves impregnable; all this, however, is but empty sound.

That Christ has an infinite and *unlimited* knowledge of all things, has been so irrefragably demonstrated, that it is surprising how the Unitarians dare deny it. What! Christ was ignorant of the last day of judgment! He, who was established by God the judge of the living and the dead! He, through whom God made all ages! Hebrews, i. 2. He who knew all the circumstances of that last day, the hour, Luke, xviii. the place, Matthew, xxiv. the signs, and the causes thereof! Luke xxi. Hence, St. Ambrose, taking all this into consideration, said, lib. v. de fide, cap. i. c. "How could he be ignorant of the day of the judgment, he who so accurately expressed the hour of the judgment, and the place, and the signs, and the causes thereof?"

After this general answer, I say, with St. Augustin, lib. 83, questionum, quæstione, &c. that Christ was ignorant of the

* "Quomodo nescivit Judicii diem, qui horam Judicii, et locum et signa expressit et causas?"

day of judgment in this sense, viz. that he left us ignorant of it, or that he did not reveal it to us, or make it known to us; for, in the scripture phrase, God is said to know a thing only at the time when he makes it known to others. Thus, for instance, God said to Abraham, Genesis, xxii. "Now I have known that thou fearest the Lord." Was he ignorant of this before? By no means, but he had not laid open before, by any public experiment, the faith of that Patriarch. So Christ was said to have been ignorant of the day of the judgment, because he did not communicate his knowledge of that event to men. This is the answer St. Augustin gives in the above place: Christ, therefore, knew the day, and the hour, of the last judgment, but he did not know it with that science, of which he, as master and teacher, sent by the Father, could or should make use; for the Father would not, that he should, acquaint his disciples with that day or hour. Neither did Christ, on this account, tell a falsehood, when he said, that he did not know the day of judgment; because his disciples asked him as their master and teacher, sent by the Father, and, as such, he did not know that day; that is to say, he had about it no communicable science, after the same manner as physicians, or lawyers, may know the secret confidential communications of their respective patients and clients, and say with truth they know them not, because they do not know them, so as to be made authorized to reveal them; or after the same manner as an ambassador may say in truth that he does not know such things as are intrusted to him under an inviolable secrecy by his government; because he does not know them in his ministerial capacity, since, in that capacity, he is positively forbidden to make them known. The case is exactly the same in regard to Jesus Christ, who, although even as *man*, (for even as *man* he was hypostatically united to *the eternal word*,) knew the day of judgment, could, in consistency with the strictest truth, declare, that, in his capacity of teacher and instructor of mankind, sent by the eternal Father, he did not know the day of judgment, because it was no part of his commission as such to reveal it, from which it does not follow;

as Dr. Stuart thinks, that the Father has revealed it, but only that he *might* reveal it, if he deemed it consistent with his wisdom, which we readily admit.

Unitarians believe that Christ was "*one Being*;" they are right, if, by *Being*, they understand person, for, in Christ, there is but one person, a divine one; but they are wrong, if by *Being* is meant nature, for it has been fully proved that there are two natures in Christ, a divine and human, and of course, two minds, two wills, and a twofold consciousness, although the human mind and will, in Christ, were perfectly subject and conformable to the direction and government of the divine word in Christ.

"The Trinitarian doctrine is, that in Christ there were two whole and perfect natures, joined together in one person, and that one of these natures was God, and the other man." This last member of the position is not correct, for neither logic nor faith will allow us to say, that divine nature, abstractively taken, be God, as little as that humanity, considered in abstract, be man. Divine nature is God, when considered as actually existing; that is to say, as united to a divine person: the same is to be applied to human nature, which cannot be called man, unless considered in conjunction with a person.

"We maintain that two such natures must necessarily make two beings;" if so, you must likewise maintain, that in every man there are two beings, since there are certainly two distinct natures in him, that of the soul, and that of the body.

The great misfortune of our Unitarian opponents is, to confound such notions, as a correct metaphysician would deem himself bound to distinguish with all possible accuracy and precision. Person, with them, without a separate or distinct nature, and natures, without separate or distinct persons, are sure to signify, uniformly, *different beings;* but, with all the regard due to the reasoning powers of these gentlemen, we beg leave to observe, that their metaphysicks are at open variance with those of mankind in general. For common sense dictates, that, in order to constitute what is properly called a being, that

is, a nature actually existing, it is not enough to have a nature alone, or a person alone, but there must be both a *distinct nature, and a distinct person*, whence it results, first, that, although there be in God three distinct persons, still, since there is in God but one indivisible divine nature, common to the three persons, there is but one divine *Being;* and, secondly, that although there be in Christ two distinct natures, still there is but one being, one Jesus Christ, since there is but one and the same divine person, in which the two natures subsist. Rational beings, therefore, are not multiplied, but by multiplying both nature and person. Had Rev. Messrs. Sparks, Channing and professor Norton, taken notice of this fundamental metaphysical truth, they might have reduced their Unitarian writings to at least one-third of their size. In man there are two natures, but one person only, and of course but one *Being;* in Christ there are two natures, a divine and a human, but one person only, viz. the divine, and of course but one *Being;* in God there are three divine persons, but only one and the same indivisible nature, and, of course, but one divine Being, one God.

"What constitutes a distinct being, but a distinct nature?"

I have just now proved the contrary; for in man there are two distinct natures, and still they constitute but one being, one person, one man.

"The notion, that two natures, or, what is the same thing, two minds, two souls, two wills, can constitute one person, we take to be utterly unintelligible and absurd."

It is absurd, I suppose, because unintelligible; but if so, all nature will be absurd, because all nature, as we have amply proved, has its mysteries, and is a book sealed both within and without. Altho' this answer might suffice, still let us meet our Unitarian philosophers on their own ground, and challenge them to point out one single reason why two distinct natures cannot constitute one person. Whilst we are waiting for their answer, which, I am sure, will be postponed to the "Græcas Calendas," let us show them from their too much boasted reason, that it is very intelligible and no ways absurd, that two natures can constitute one person. Our procedure will be

this: You grant, gentlemen, that human nature is imperfect, limited, and circumscribed; it is, therefore, susceptible of improvement, of a greater perfection, in a word, it is perfectible: it may, then, acquire a mode of existence more perfect than that which it has now: it may, therefore, lose its own subsistence or personality, and that subsistence or personality thus lost, may be most advantageously supplied by a divine subsistence, by a divine mode of subsisting, or, what is tantamount, by a divine person. Where then, gentlemen, even in the strict principles of logic, is the absurdity—where the unintelligibility?

"Suppose such a thing possible, it would lead to the most glaring contradictions and impossibilities."

No such thing.

"The same Being would be omnipotent and immortal, and yet a feeble man, and subject to death; he would know all things, and yet be ignorant; he would be perfect and imperfect; the creator of all things, yet derived and dependent."

The same Being would be all this, but under different respects, and considered under different points of view. He would be omnipotent and immortal as God, according to his divine nature, and yet a feeble man, and subject to death, as man, or considered as to his humanity. He would be perfect and infinitely perfect, as God; and imperfect, that is, limited and circumscribed, by human nature, as man. He would be the creator, as God, and yet be derived and dependent, as man. Now, not much logical skill is required to know that opposite and contradictory predicates may be enounced of one and the same thing, considered in divers points of view; and not to go further than our own nature, there is no Unitarian that will deny that man is at once mortal and immortal, corruptible and incorruptible, spiritual, and corporeal, considered in different points of view, immortal, incorruptible, and spiritual, as to his soul, which, having no material parts subject to corruption, is essentially and intrinsically immortal, incorruptible, and spiritual; and mortal and corruptible, as to his body. So, after the same manner, Jesus Christ, as God, is im-

mortal, omnipotent, creator of all things, and as man, he is mortal, subject to death, feeble, and dependent. Where, gentlemen, is the absurdity—where the contradiction—where the impossibility?

"If it were pretended, that these contradictions were supported by any direct proof of scripture, this doctrine would strike us with less amazement. But this is not pretended."

We deny, gentlemen, that there is any contradiction whatever in the case, and this is evident from the perfectly parallel case of our nature, which we have just now stated.

"But this is not pretended."

Yes, gentlemen, this is solemnly pretended, and this pretension, we trust, has been solemnly made good by such scripture and church authority, as will prove too great a match for all the Unitarian ingenuity.

"The doctrine of two natures is wholly a doctrine of inference."

No, gentlemen, it is not a doctrine of inference, but a primary, fundamental doctrine, from which innumerable inferences are drawn. This doctrine is a principle, not an inference. Witness our proofs from scripture and sacred antiquity. But suppose the doctrine of the two natures to be nothing more than a doctrine of *inference*, would it be less certain, less incontestable, on this score? Let me ask the Unitarians, are the problems of Euclid less incontestable, because they are mostly doctrines by inference from first principles? If, therefore, by the whole tenor of the divine scriptures, of all venerable antiquity, we are forced to conclude, as we really are, that there are two natures in Christ, will it be unphilosophical in us to admit them? Not, indeed, if sound logic be listened to, which teaches us, that a conclusion, essentially connected with, and flowing from, its premises, is as certain and incontestable, as its premises themselves. Now, that the doctrine of two natures in Christ, has such a close and essential connexion with the whole system of religion, has been already amply proved, and shall be still more fully proved, in the course of this work.

"Not a single passage can be adduced, in which it is said, that Christ was God and man, or that he possessed 'two whole and perfect natures.'"

I have adduced, gentlemen, not *one single passage*, but more than *thirty* from *scripture alone*, in proof that Christ was God and man. For the truth of what I am here advancing, I refer the reader to what has been said hitherto, and content myself with quoting two solitary passages, the one from the 1st chapter of St. John, "The Word was God," and in the same chapter, "And the Word was made flesh," or man: here then we have Jesus Christ true God and true man. The other is in the Epistle to the Philippians, chap. ii. 6. "Who (Christ) being in the *form* of God, thought it no robbery himself to be equal to God; but debased himself, taking the *form* of a servant," &c. Here, again, we have Christ in the form of God, and in the form of a servant. The form of a servant signifies human nature—what else can we make of the *form of God*, but his divine nature?

"No language is used in scripture which has the remotest resemblance to this, either in form or substance. If such a doctrine were true, would the scripture thus be silent? Would it not be clearly, explicitly, and positively, stated?"

I leave him who has taken the trouble of reading attentively, our dissertation on the Divinity of Jesus Christ, to determine whether the scripture be silent on this all-important subject, and whether that same fundamental dogma of the Divinity, be not clearly and explicitly stated in the scriptures, and was not maintained in all past ages. Candour, it would seem, is far from being one of the principal characteristics of our Unitarian friends.

"But, on the contrary, Christ always spoke of himself as of one Being; his apostle always spoke of him as one Being; and it is utterly impossible to form any definite conceptions of him in any other character."

Christ always spoke of himself as one Being; so did the apostles: and so do we christians: Christ is but one Being, one Christ, one God-man, because in Christ there is but one

person, viz. the Divine; and the two natures in Christ as little hinder him from being one Being, one Christ, one God-man, as the two natures in man, that of his body, and that of his soul, hinder him from existing as one Being, one man.

"By what authority, then, is a doctrine to be received, which does so much violence to reason and common sense?"

It is not to *reason*, but to the *pride* and *rashness* of reason, that this doctrine offers violence, for it is assuredly consonant to reason and common sense, to admit and believe what christians of all ages and of all countries have invariably believed, and that upon such a mass of scriptural evidence, as I have produced in the course of this dissertation.

Such are the arguments, or to speak more properly, such are the cavils and sophisms, on which our Unitarian friends deem themselves authorized to dethrone Jesus Christ, the only-begotten Son of God, and to degrade him to the condition of a mere, weak, and mortal man, like unto ourselves. We have seen these mighty bubbles, at the slightest touch of logic, burst into their native insignificancy and absurdity, and most of them become additional proofs of the same divinity which they were intended to shake.

UNITARIANISM

PHILOSOPHICALLY AND THEOLOGICALLY EXAMINED.

NO. X.

Fifth Letter of the Rev. J. Sparks to the Rev. Wm. Wyatt, D.D. examined.

The author of these numbers having pledged himself to the public, for a complete refutation of the leading principles of Unitarianism, is aware that he might be justly taxed with not complying with the full extent of his promise, were he to pass by unnoticed, the V. and VI. letters of Rev. J. Sparks, against the Rev. William Wyatt, D.D. In these letters this elegant writer has deposited, if I may speak so, as in an arsenal, the offensive and defensive weapons, which were ever used, either by the heathen philosophers of old, or by the Arians in the III., and by the Socinians in the XVI. century, or in the last age, by the English and French infidels, or, in fine, by the Unitarians, at the present day, to overturn the adorable mysteries of the Trinity, or the Divinity of Jesus Christ, the only-begotten Son of God. In answering, therefore, the said two letters, we may truly be said to answer the main arguments which can be brought in defence of Unitarianism, by its ablest advocates, among whom no one will deny that Mr. J. Sparks holds a distinguished rank.

"I propose first to inquire, (Mr. J. Sparks says, in the beginning of his V. Letter,) into the scriptural grounds of the Trinity—and afterwards, to examine the import of the texts you (Dr. Wyatt,) have quoted, as well as some others, which are usually adduced in proof of this doctrine." Such is the purport of this letter. Before entering upon the subject, however, the author of said letter thinks fit to set out with a part

of the church service, viz. the Litany, "which," says he, "commences with the following petitions:—

"O God, the Father of Heaven, have mercy upon us, miserable sinners." "O God, the Son, Redeemer of the world, have mercy upon us miserable sinners." "O God, the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners."

"O holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us, miserable sinners."

"In these petitions, (Dr. Sparks remarks,) prayer is made *separately*, and *distinctly*, to God the Father, God the Son, God the Holy Ghost, and to the Holy Trinity. Here are four distinct objects of worship, addressed as different beings, and designated by different characters. How contrary is this to the commands and and example of our Saviour?" (N.B. Here follow several texts, by which we are directed to serve *God only*, to pray to the Father, to worship him in spirit and truth, which passages have been proved in the preceding number, to be nothing to the purpose.) We thus perceive, (concludes Mr. S.) that our blessed Lord considered the Father the *only* object of worship."

The contrary has been clearly proved hitherto.

"But what is still more surprising in the worship of the church, (Episcopalian,) is, that it is not only addressed to *four* distinct objects, but these objects are respectively called Gods. A petition is first addressed separately and distinctly *to God* the Father; next *to God* the Son; then, *to God*, the Holy Ghost; and, last of all, to the *Trinity*. Let it be observed, that these are not taken collectively, but separately and exclusively. The Trinity differs only from the three first in being called *a God* consisting of three persons, whereas the others are spoken of as uncompounded beings." "Hence, they who worship according to the Litany, actually worship *four Beings*, each of whom is there called *God*.

"But this is not all. Petition is also made to another being, in the following petition: "By the mystery of thy holy Incarnation—by thy precious death, good Lord, deliver us." Now, to whatever being this prayer may be addressed, it cannot be to

either of those mentioned above, for they are called Gods. But God is essentially a spirit, and no such properties can be applied to him, as Incarnation, Nativity, &c. The being here addressed, therefore, must be distinct from either of the others, and cannot be God. I suppose, you will say, it is Christ in his *human nature*. But is he, in his human nature, more or less than a man? It follows, that if you pray to him in his human nature, you pray to him as man. The conclusion of the whole is, that in the Litany, worship, is offered to *five beings*; four of whom are called *Gods*, and the fifth is addressed under such properties as belong only to man."

Such is the objection, and this is our answer:

Mr. Sparks must, assuredly, have read the above Litany through a magnifying, or rather multiplying, glass, to perceive *five distinct beings*, where the christian world could perceive hitherto but *one*; at such a calculation, if he had proceeded to the very end of said Litany, he might easily have added to his *five distinct beings*, four new ones; for instance, in this petition: "We sinners do beseech thee to hear us." No particular person is mentioned, it must be, therefore, a new, distinct being; and, in the three petitions, the "Lamb of God," ended by a different supplication, must needs make three distinct beings more, and, of course, instead of *five* distinct beings, we will have at least *nine* in the above Litany. Happy christians, who will never want a God, as they are so careful to make so many!!!

Let us now see, whether, by logically applying the rule of substraction to the above argumentation, we may not be able to reduce the *five distinct beings*, of Mr. Sparks, *to one only divine being, to one only God.*

"In these petitions, prayer is made *separately*, and *distinctly*, to God the Father, God the Son, God the Holy Ghost, and to the Holy Trinity."

Prayer is made *separately*, and *distinctly*, to God the Father, &c. as to three distinct divine *relations or persons*, each one of whom, on the one side, is true God, because possessing the whole divine nature; and, on the other, each one of whom

is *one and the same true God with the others*, because possessing with them one and the same indivisible divine nature. The three divine persons are invoked *separately*, because they are actually three distinct persons, to each one of whom, certain works and operations, although common in reality to the whole Trinity, are, and have been ascribed, by way of appropriation, from the beginning of the church, as is obvious from the symbol of the Apostles, in which the works of the creation are ascribed to the Father, those of the redemption to the Son, and, lastly, those of sanctification to the Holy Ghost. "I believe in God the Father, Almighty, creator of heaven and earth.—And in Jesus Christ his only Son our Lord; who was conceived of the Holy Ghost. Suffered, &c.—I believe in the Holy Ghost, the Holy Catholic Church, &c." Next, the three divine persons are invoked, *distinctly* and *separately*, because each of them is true God; but, let it be kept in mind, *one and the same God* with the other persons, because subsisting with them in one and the same indivisible nature of the Godhead. Hence, when they are *separately* and *distinctly* invoked, this is so far from being done in an exclusive sense, that each person thus invoked, by a metaphysical necessity, includes each other person, since they have all three the same divine nature, and, of course, it is metaphysically impossible to pray to the one, without praying implicitly, or inclusively, to the two others; and there is no christian, I am sure, that does not know that, whilst he is praying to any of the three divine persons, it is to the whole Trinity, or to each one of the three persons, he is implicitly praying, since they can be as little divided, in relation to their common Godhead, as the divine nature itself can.

The holy Trinity, addressed in the Litany *separately* and *distinctly*, from the three divine persons, brings on, in the logical calculation of Mr. S. a "fourth different being." This is exactly as if I were to say, (supposing Mr. Sparks to be married, and to have a son,) *Mr. Sparks, his wife, and his son*, are *three persons: and next Mr. Sparks's family*—this, in Mr. Sparks's logic, would make a fourth distinct be-

ing. The conclusion, therefore, will be unavoidable: *there are, therefore, four distinct beings, or persons, in Mr. Sparks's family.* Let me ask, what would Mr. Sparks answer to such a mode of reasoning? He, no doubt, would remark, that such a calculation is at variance with good sense, and that his family is manifestly no distinct being from himself, his wife, and his son, unless one were, foolishly, to pretend, that the whole (the family) is a distinct being from the persons who compose it, which would be a contradiction in the very terms, since the whole is manifestly nothing else than all its parts, and all the parts nothing else than the whole itself. Of course Mr. Sparks, his wife, and son, and next, his family, are not, and cannot be, more than three distinct beings, since the family is nothing else than Mr. Sparks, his wife, and son, themselves. The Trinity, therefore, being the whole, or the collective name of the three divine persons, cannot make an object distinct from the same persons, as it is nothing else than the three divine persons themselves, taken collectively. In a word, the Trinity in God, and the three divine persons, are one and the same *thing* or *being*, considered *collectively*, in the Trinity, and *separately*, in the distinction of persons.

Thus we have already *one being* less, there remain still four. Let us try whether we cannot reduce them to one. And first, let us begin with the Father, the Son, and the Holy Ghost, to each one of whom prayer is made separately and distinctly, and who, of course, if we credit Mr. Sparks, must needs make three distinct beings. To refute this sophism, we have nothing else to do than to fix, once for all, the true and precise signification of *being*. What, then, does the Greek word, ων, the Latin "Ens," and the English *Being*, import, when considered in the state of actual existence? It signifies, according to all metaphysicians, *chiefly* and *directly*, the nature or essence of an object, and the person, or persons, in which that nature subsists, not otherwise than in an indirect, indeterminate, and obscure manner. As, therefore, there is but one and the same divine nature, one essence, one divine being, in the three divine persons: it is obvious that the three divine persons are

not, and cannot be called, *three distinct beings*, without a glaring subversion and confusion of ideas and expressions; for, to make of them three distinct beings, three distinct natures would be required, and, as there is but one in God, it follows, that the three divine persons constitute but one and the same divine *Being*, or Godhead: each person, indeed, is true God, because subsisting in the divine nature; but, as the divine nature is but one, and indivisibly possessed by the three persons, each person is not a God different from the other persons, but one and the same God with the two other persons. Thus, as the Trinity is not distinct from, but *identified* with, the three divine persons, and, as we have just proved, the three persons constitute but one *Being*, or one Godhead, it follows that we worship but one God in the above Litany.

"But there is still another Being addressed in the Litany, that must be distinct from the others, for the others are called God, and God is essentially a spirit, and no such properties can be applied to him as Incarnation, Nativity," &c.

I grant that no such properties can be applied to his divine nature, but they can be applied to the human nature, which the Son of God has taken and united to his divine nature, in the unity of one and the same divine Person.

"I suppose you will say it is Christ, in his human nature. But what is he in his human nature, more or less, than a man?"

To this I answer, *first*, that when we address Christ in our prayers, we do not divide him, or pray either to his human or divine nature distinctively considered, but as eternally united to, and subsisting in his divine Person, we pray to him as to one Christ, to one God-man, to one Divine *Suppositum;* and thus,

In the *second* place, it necessarily follows, that in consequence of the hypostatical union of the divine and human natures in the divine Person of the Son of God, the actions of either nature may, by what divines call the *communication of idioms*, be properly predicated of each other reciprocally, in Christ, according to the common axiom in philosophy, "*Actiones sunt suppositorum*," that is to say, the ac-

tions and operations of any nature are referred or ascribed to the suppositum, or person, in whom that nature subsists, accordingly, the Incarnation, the Nativity, the Death, &c. although they properly proceed from, and relate to, the human nature, still, as that nature is hypostatically united to a divine person, they may, in the strictest signification of the words, be affirmed of the divine nature. When, therefore, Mr. Sparks so confidently asserts, that such properties as Incarnation, Nativity, &c. cannot be applied to God, or to a divine Person, he shows himself as jarring with the first principles of philosophy, as seemingly unacquainted with the divine economy of our mysteries. It follows, that this fifth being is no other than the *Word of God made man*, and of course, the same Being with him, unless Mr. Sparks pretends, that, when we are considering him with relation to the nature of *his body*, we make a new Person or Being of him, distinct from the Person of the same Mr. Sparks, considered as a *rational creature*. Different natures do not constitute distinct Beings, unless they exist in distinct persons, any distinct persons constitute distinct beings, unless they be united to distinct natures. Therefore, as there is but one person in Christ, whether viewed in his human or divine nature, there cannot be but one being. According to Mr. Sparks' wonderful mode of arguing, you might make of one and the same Triangle, several different *Beings*, by first considering the Triangle in itself, next, in all its angles and sides, and lastly, in its dimensions of length, breadth, and depth.

"The conclusion of the whole is, (Mr. Sparks says,) that, in the Litany, worship is offered to *five Beings*."

We have now, methinks, a right to draw a quite contrary conclusion, and to pronounce, that the five beings in question do not exist, but in the confused notions of Mr. S's brain.

The answer just given, shows how frivolous the assertion of Dr. Channing is, "The simple and uncultivated people, that were utterly incapable of understanding those hair-

breadth distinctions between *Being* and *Person*, which the sagacity of later ages have discovered."*

This position does as little honour to the metaphysical accuracy, as to the biblical knowledge of its author; for, first, to confound *Being* and *Person*, and vice versa, is not only to be at war with all metaphysicians, but with the essence of things themselves. Being, *essentially* differs from Person, in this, that the former, in its native, direct, and immediate conception, denotes nature or substance, the latter, on the contrary, in the same direct and native sense, imports the mode of existence of that nature or substance. *Being*, and *Person*, cannot be conceived but by ideas essentially different and distinct; and, of course, they are *really* distinct, and he that attempts to confound them, attempts to identify what nature itself has separated.

Next, we are told, that "the simple and uncultivated people were utterly incapable of understanding those hair-breadth distinctions."

If so, then we must needs impeach the wisdom of Christ for having taught the people such doctrines as they are utterly incapable of understanding. For it is Christ himself, not "the sagacity of latter ages," that has discovered these distinctions, as we have made it appear in the preceding numbers, and as is obvious from this one text. "I and the Father are one." "*I and the Father*" certainly implies two distinct persons, and the word, *one*, has been proved to signify in this place, *nature*, or *substance*, or *being*. Christ, himself, therefore, compels us to distinguish between *Being* and *Person*. Nay, this distinction is so far from being unintelligible, either to the learned or unlearned, that, unless it be admitted, the scripture becomes altogether so unintelligible, that it will be impossible to make any thing like good sense of it, and this is so certain, that all the christian nations, as with one consent, made those so called *hair-breadth distinctions*, convinced, that without them the language of the scripture could not present any rational construction.

* A Sermon delivered at the ordination of the Rev. J. Sparks, by Mr. W. E. Channing. Page 14.

The mighty argument with which Professor Norton sets out, with such an air of confidence and triumph, dashing against this hair-breadth distinction, bursts like an empty bubble. "A person is a being." The learned Professor observes. "No one who has any correct notion of words will deny this. The doctrine of the Trinity then affirms, that there are three Gods."*

"A person is a being." I deny the proposition, and maintain, that *Being* and Person are distinct things, conceived by, and represented to, the mind, by ideas entirely distinct and different; and I defy all the sophisticating powers of Unitarian ingenuity to prove the contrary: *Being*, implies, in its direct, native, and philosophical meaning, a substance or a nature; *Person*, means, its relation or mode of subsistence. Since, therefore, there is but one and most simple nature in God, there is but *one divine Being*; but since this one divine Being subsists, without being divided, in three distinct modes of existence or Persons, there are three Persons in one and the same Supreme God.

Mr. Sparks next proceeds to take into consideration, the I. II. and V. Articles of the Church of England, relative to the Trinity, and that part of the Nicene creed, which relates to the same.

The first thing which strikes him in these documents, is the strangeness of the phraseology, which he does not find in the scriptures, "Take the following example, (says he,) *And in unity of this God-head, there be three Persons of one substance, power, and eternity.* This passage is not in the scripture."

Such reasoning, methinks, is far beneath the dignity and gravity of a scholar of the rank of Mr. Sparks; for, were I to propose such an argument to common school boys, many of them I am confident, would, without hesitation, answer: This phrase, sir, as to the precise form of words in which it is couched, is not indeed in the scriptures, but the thing or meaning expressed by it is to be found in them. Mr. Sparks' argu-

* Professor Norton's Statement of his reasons, &c. Page 4.

mentation on this occasion, is exactly parallel to this: this phrase, *it is a certain truth, that every man has an immortal soul, is not in the scriptures*, therefore, it is not true. To refrain from smiling at such reasoning would require more than an ordinary seriousness of temper, or a Cato's gravity.

He continues, "Nothing is said there of the unity of the Godhead, or of any substance which is composed of three persons."

No wonder that there is no such thing in the scriptures, for no christian ever admitted in God these gross ideas of composition which Mr. Sparks seems to have a wish to palm upon the christian world. We know nothing of a substance composed of three persons as its component parts: the essence or divine substance is essentially spiritual, most simple, and of course, incapable of composition. In that most simple and indivisible substance, exist three distinct Persons, not as component parts of the Godhead, but as distinct hypostaces, or Persons really identified with the divine nature, and only virtually distinguished from it. In this sense the unity of the Godhead in these Persons is clearly contained in several scriptural passages, and among others, in this: "Go ye, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Math. ult. This passage has always been understood by the christian world, to express the unity of the Godhead, by the words, *in the name*, not *names*, in the plural number, and the distinction of Persons, in the words *of the Father, and of the Son, and of the Holy Ghost.*

"Now, can you any where find it expressed in the bible, that Christ is the very and eternal God, of one substance with the Father."

If Jesus Christ be true God, of course he must be the *very and eternal God*, as otherwise he would not be God at all; he must be likewise *of one substance* with the Father, as there is but one indivisible substance in God. In the interim, let one text suffice. "I and the Father are *one*."* "*I and the Father*;" mark the distinction of Persons between Christ

* John, x. 30.

and the Father. Ἓν, in the Greek, and *unum*, in the Latin, in the neuter gender, express the unity or identity of nature.

"Nor can you any where find it expressed, that he took upon him man's nature," or that in him "were two whole and perfect natures, joined together in one Person."

That Christ "took man's nature," is proved from innumerable testimonies of the scripture, of which one may here suffice. "And the Word was made flesh, and dwelt amongst us."* That in Christ "there were two whole and perfect natures," is irrefragably evinced from all those passages which divines adduce to prove that Jesus Christ was true God and true man. For, if he was true God and true man, it follows, of course, that there were in him "two whole and perfect natures joined together in one Person." For the present, I shall quote but one passage of the Apostle: Philip. i. 6. "Who (Christ) being in the *form of God*, thought it no robbery himself to be equal to God, but debased himself, taking the *form of a servant*." If you wish for a more ample explanation, you will find it in the preceding paragraphs of this work.

"And, above all, you cannot find in the holy scriptures, any language which bears the remotest resemblance to the unintelligible phraseology, 'Very God and very man.—God of God—Light of Light—Very God of very God—God the Son—the Holy Ghost—the Blessed Trinity—One God and Three Persons.' The word Trinity is not found in the scriptures."

I retort to this pitiful argument, the phrases "*Every man has an immortal soul—The Bible is the word of God*," are no where to be found in the scriptures. therefore these propositions are false! Will Mr. Sparks admit this conclusion? Again, the words *unity* and *primacy* of God, of which Unitarians are so fond, are not found in the scriptures, therefore, there does not exist one only true God! Mr. Sparks will, very properly, deny the conclusion, on the ground, that although these phrases or expressions are not literally and as to the sound of words contained in the scriptures, still, they are implicitly or equiva-

* John, i. 14.

lently contained in other words, equally clear and expressive. Mr. Sparks will permit us to return the same answer to the above parallel argument.

He adds, in a note—"The word *Trinity* was not used till near the close of the second century,—the terms *Person* and *Substance*, were not introduced till the third century."

And what then? Suppose even that these terms had never been used, would it be less true, that there is but one God, or one divine indivisible nature, and that, in that one God, there are three, as Christ* and the Apostle† expresses it, the Father, the Word, and the Holy Ghost—one that begets, one that is begotten, and one that proceedeth from both? This is what the scriptures clearly teach,‡ and this, and nothing more, we understand by Trinity—one substance in three persons.

Next, Mr. Sparks, page 149, and following, takes a view of the various opinions and explanations which Protestant divines have given of the Trinity. As I have come before the public, not to vindicate or to reconcile the private opinions of some or other divines, (who, however, in the present instance, I am confident, agree in the main,) but to defend the public faith of the Christian world, which, without the least ambiguity, is set down in the general councils and symbols of the church, and about which there never existed the slightest variance or discordance, I shall not stop here, to enter upon a defence of private opinions.

Professor Norton, fills up nearly eight large octavo pages, in stating the various opinions and expositions, which, if we credit him, have prevailed in the different ages of the church. From this unfaithful statement, the reader is naturally led to conclude, that the faith about the Trinity was at no time invariably fixed or settled, and that, of course, that mystery is to be ranked with those floating opinions, which vary according to the tide and ebb of the times, of the passions, and whims of men. But how incorrect, how gratuitous such an assertion is, must be obvious to any one, that has given himself the trou-

* Math. ult. † 1 John, v. 7. ‡ See our fourth and fifth Nos.

ble of glancing at our preceding Nos, V. and VI. How little, likewise, the same writer is to be trusted, when he endeavours, on the authority of the learned Petavius, Huet, of Dr. Priestly, Whitby, &c. to persuade his readers, that the notion of the Trinity which prevailed before the Nicene council, among christians, was altogether different from that which is now maintained by them; and that during the three first ages, the Son and the Holy Ghost were considered as *far inferior to* the Father, is sufficiently manifest from the undoubted documents of those very ages which we have adduced to the contrary, and will be further shown, hereafter. Petavius, and Huet, who followed Petavius, make but one authority, and how misapplied this authority is by the Unitarians, will appear in another part of this work. As to Dr. Priestley's and Whitby's gratuitous assertions, or fanciful theories, they are not so much as an atom, to the immense weight of all past ages.

Let us follow Mr. Sparks, passing over to page 155, where he says, "One of the most remarkable particulars in the doctrine of the Trinity, as received by the church, is the glaring and inevitable contradiction which it contains."

We have observed already, that this gentleman proves himself to be a very incorrect logician, and rushes himself into a downright contradiction when he imagines he is able to discover a contradiction in a proposition which he acknowledges to be *unintelligible!*

"In the first place, it is said, there is but one living and true God. This is an intelligible proposition. But immediately after, it is added, '*there are three persons in this God.*' This, in conection with the other, is an unintelligible proposition, unless it can be proved, by some new kind of logic, that *One is Three.*"

The old logic will suffice to prove, and it has actually been proved, (No. I.) that *one may be three*, seen in different points of view; and that, of course, God may be one, as to his divine nature, and three, as to the divine relations or persons, in which the divine nature subsists.—One God in three persons—three persons in one God, are no contradiction.

Mr. J. S. attempts to prove that they are. "Lest any doubt should remain about the meaning of this word *Person*, it is immediately after added, that the second person is *very God*, and the third, *very and eternal God*. Here there is a being composed of three persons, one of whom is called the *living and true God*, the other *very God*, and the last, *very and eternal God*, and yet these three beings make but *One God*."

I deny, first, that there are three *beings* here, for the word *being*, as I just now observed, imports, in its direct and native meaning *nature*, and not *person*, except in an indirect and indeterminate manner. As, therefore, in God, or in the three divine persons, there is but one divine nature or Godhead, there can be but one divine being in them, and, of course, these three, not *beings* but *persons*, make but *one* God, because, they have but one divine nature. Each one of them is God, very God, &c. but, (mark it,) *one and the same God with the others*, on account of the unity of divine nature, common to all three.

The writer adds, "By the same course of reasoning, it may be made out, that a mile is a league, because a league consists of three miles; or, you might prove, with certain of the ancient Fathers, that three men are one man, having only a 'numerical difference,' and agreeing in "essential essence."

All this may be made out, to men who would be disposed, like the disciples of Pythagoras of old, to receive every paradox on Mr. Sparks's *ipse dixit*, but not to men who make use even of *old* logic. For that old kind of logic will point out to Mr. J. S. an immense disparity between the two cases. For a league, being a limited and circumscribed dimension, may be assuredly divided into three different equal parts, called miles, of which it is manifest that one is not the other, and, of course, a mile cannot be a league; as otherwise, one part of the whole, would be equal to the whole, which is a contradiction in the very terms.

On the contrary, the divine nature being infinitely perfect, may be communicated without being divided, to three dis-

tinct persons, and, of course, it may be truly said, that these three persons are one, with regard to their nature. In the case of the league and mile, the whole, that is, the league, is divided into its parts: in the Deity, the divine nature is communicated without division, and is possessed whole and entire by each person.

Cudworth, in his Intellectual System, page 604, quoted in a note, and Mr. J. S. after his example and that of Professor Norton, will make the ancient Fathers speak downright nonsense, as well as the scriptures, in forcing upon their writings a meaning which they reprobated. I, therefore, roundly deny, that St. Gregory Nazianzen, Cyril, Maximus the Martyr, and others, ever advanced that *three men* are *one man*, having only a "numerical difference;" or, that they supposed that the three Persons of the Trinity have really no other, than a *specific unity*. Let the comparison employed by some Fathers, be taken in the proper point of view in which they adduced it, and their doctrine will be found perfectly concordant with the rest of the Christian world. The point of their comparison consists in this: that as three men are three persons, and have the same specific nature, so the three divine Persons have the same divine nature, not a different one, as the Arians would have it, nor only a specific one, as there is in three men, but the same numerical one. That this was the meaning of the Fathers, in using this comparison, is manifest, because they would never allow that it could be said, that there are *three Gods*, whereas, they granted that it may be truly said, that there are *many men*. Add to this, that, if even it were proved that some one or other Father had used some less accurate comparison or simile to explain this mystery, this could not in any manner affect the common faith of the church, as delivered by the concurrent testimony of the other Fathers, or even of the same Fathers, in other places of their works, and of the symbols of the church, viz. that of the Apostles, that of Nice, that of Constantinople, finally that which bears the name of St. Athanasius. The very title of the Epistle of St. Gregory Nyssen, sufficiently shows,

that this Father's sentiments on the Trinity, were in perfect unison with the doctrine of the church, for it bears this inscription: "*That there are not three Gods.*" This, however, would evidently follow, if this Father meant to say, what Messrs. Cudworth and Sparks wish to make him say. That St. Gregory Nyssen and St. Cyril perfectly agreed with the other Fathers, manifestly appears from the books which the former wrote on the Trinity, and those which the latter composed against Julian the Apostate.

If *Dr. South* actually preached what Mr. J. S. quotes of him in a note, page 156, I agree with him, that he spoke downright contradiction; because, although the three divine Persons be identified with the divine nature, still, as there exists a virtual distinction between the same divine nature and the three persons, the language of Dr. South is unquestionably "strange and unaccountable."

Page 157, Mr. J. S. writes thus: "There is also a very strange contradiction between the Apostles' Creed and the fifth article of the church. In the creed, it is said: the "Son was conceived of the Holy Ghost;" but, in the article, we are told, that the "Holy Ghost *proceedeth* from the Father and the Son." How these propositions are to be reconciled, may well occupy the attention of churchmen, or of any persons who believe them both to be true."

Mr. J. S. imagines difficulties, where there are none.—Churchmen may get rid of the troublesome task, by referring Mr. J. S. to any christian tolerably instructed in his religion. Let him ask, how he understands the said article of *the Apostles' Creed*, and he will unhesitatingly reply, "that the Son, as *man*, or according to his human nature, was conceived of the Holy Ghost." Let him next ask, how the said *article of the church*, is to be understood, and he will answer, with equal readiness, that "The Holy Ghost proceedeth from the Father and the Son"—from the Son, not as *man*, but as *God*. Now, there is no shadow of contradiction between the Son, as *man*, being conceived of the Holy Ghost, and the same Holy Ghost proceeding from the Father and the Son, as *God*. For, since

the Son is considered as *man*, in the first proposition, and as *God*, in the second, it is manifest, that there can be no kind of contradiction; and the Greeks are much to be censured, if they, intimidated by this pitiful sophism, as Mr. J. S. would fain make us believe, altered their creed.

Mr. J. S. proceeds, in the 158th page, to discuss the mystery of the Trinity, from the very nature of the Godhead.

"The moment you conceive God to be divided into parts, you destroy his character as God."

Perfectly correct! But who is there, so stupid, as to conceive God divided into parts? The christian? But this calumny has already been exploded, above.

"But," continues Mr. J. S. "unless God be supposed to be separated into parts, how can he be said to exist in three persons?"

He can be said to exist in three persons; because, one and the same divine being, or nature, is communicated, without any division or separation whatever, by the Father to the Son, and by the Father and the Son, as one common principle, to the Holy Ghost; and thus, the divine nature indivisibly and inseparably exists in each of the three divine persons. From this, it follows, that he is one as to nature, and three as to persons. His unity, therefore, is not destroyed. There is no christian that does not solemnly profess, with Tertullian, whom Mr. J. S. quotes in a note, that there is, and that there cannot be, but one "*Summum Magnum*," one only Supreme Being; as there is none that does not firmly believe, that there is but one divine, indivisible nature in God; and that, of course, were you even to suppose what is *impossible*, more than three persons, still there would be but one Supreme Being; for *beings*, philosophically speaking, are only multiplied by multiplying natures and persons, and not by multiplying persons only. For suppose, through another *impossibility*, that one and the same numerical human nature, were to exist in ten different persons, there would be, in this case, but one being, one nature existing in ten distinct modes of existence.

"Again, the attributes of the Deity are infinite.—God could

not be the only omniscient being, if any other knew as much as he."

Quite right, if any other were a different being from the omniscient Being; which is not the case in the Trinity. For, if each person be true God, it is not a different God from the other persons, but one and the same God with them, on account of the identity of nature common to the three persons; and, for which reason, they constitute but one "*Summum Magnum*,"—one Supreme and Omniscient Being.

"If the Son and Holy Spirit, be each 'very God,' they must have the perfect attributes of God."

No doubt, they must; but, (N. B.) each of the persons must have the *very same* attributes of God, not different ones. For attributes appertain *directly* to nature, and not to persons but *indirectly*, in as far as nature cannot actually exist but united to some person. As, therefore, each person in God, has one and the same indivisible nature, each one, too, has the same infinite attributes, which are nothing else but divine nature itself, and, of course, they make but one and the same divine *Being*.

"*This is not impossible*," says Mr. Sparks, "*there may be three infinitely perfect beings*, but in such cases—there would be *three Gods*, but not *one Supreme God*."

Here is as great a paradox, methinks, as ever was advanced, and a flat contradiction to the first notions, all men naturally have of the Deity. "There may be three infinitely perfect Beings." If so, then there may be three "*Summa Magna*," three *Supreme Beings*, three real and true Gods; for a being infinitely perfect, possesses all possible perfection, and that in an infinite degree; it is, therefore, essentially above all, and can have no equal, since to have an equal is an imperfection, which is repugnant to the very idea of God, whom all mankind have ever conceived, with Tertullian, as being essentially above all, as having none above, and all below himself. But it is absurd to maintain that three such beings are *possible*; for, it is clearer than noon-day, that, if the very essence of the first being requires that he should be above all, and have all other things below himself, the two other beings must be,

necessarily, under him and below him, and, of course, cannot be Gods at all.—Next these three Beings, infinitely perfect, either have a superiority over each other, or are equal to each other. In the first case, none of them is God, since he has a superior; in the second, none is God indeed, because he has a rival, over whom he has no power. Finally, these three infinitely perfect beings either are distinguished from each other or not, by some absolute attribute or perfection. In the first case, none of them can be God, because destitute of that perfection by which he is distinguished from the others: in the second case, they cannot make but one and the same infinitely perfect being, for where there is no distinction whatever, there must needs be absolute identity.

But stop, says Mr. Sparks, "there would, indeed, be three Gods, but not *one Supreme God.*"

Three Gods is a contradiction in the very terms; for the very reason that none would be *supreme* God, and, of course, not God at all. And, as three Gods involve contradiction, contradiction, of course, is involved in this other position, "*that there may be three infinitely perfect beings.*"

Mr. Sparks, page 159, alleges several scripture texts to prove a truth, which the light of reason alone, teaches every man "coming into this world," viz. the *Unity* and *Supremacy* of God—(words, by the by, which are not to be found in the scriptures.)

What christian ever denied this fundamental truth? By the texts so often quoted by our Unitarian friends, are indeed excluded from the Godhead, all created objects, all false divinities; but not those divine persons who are that one and only Lord and supreme God, whose unity and supremacy the scriptures proclaim.

Let us accompany Mr. J. S. whilst he is proceeding to fix the origin of the Trinity. "Few things in history, are better settled," says he, page 189, "than the origin of the Trinity. The close analogy between this doctrine and the Philosophical speculations of Plato, leaves no room for mistake." *

* See the Appendix, where the paradox of the pretended origin of the Trinity, rom the Platonic philosophy, is fully exploded.

Continuation of the Review of Mr. Sparks's fifth letter.

"My next inquiry shall be, (so Mr. Sparks proceeds, v. letter, page 160,) whether Christ was this Supreme God." "To render it possible that a being, who was born, and who died, could be the eternal God, requires a weight of evidence, in comparison with which, the united testimony of every human being, since the world began, would be nothing, without a full, express, and positive revelation from God himself."

To render it possible, that a being, who was born and who died, and who, *at the same time*, was nothing more than a *mere man*, could be the eternal God, would require more than all possible evidence, since such a thing is metaphysically impossible; but to render it possible, that a being that is a God-man, and that unites both divine and human nature in one and the same divine person, should be born and die as *man;* or, according to the human nature, and be the eternal God as *God;* or, according to his divine nature, requires no other evidence than that of a full, express, and positive relation from God himself, and that we have, as irresistibly appears from our accumulated evidences.

"Let us see, Mr. Sparks continues, if we can infer from his own language, that he was the Supreme God."

1. "To those who were disposed to kill him, for healing the sick man on the Sabbath day, he said "As the Father has life in himself, so has he given to the Son to have life in himself, and has given him authority to execute judgment, because he is the Son of man." John, v. 26, 27. Do you understand from this that the same being, who gave life and authority, was the being himself who received them? Were the giver and receiver the same?

My answer is short: they were the same as to *nature*, not the same with respect to persons, for the Father and the Son are two distinct persons. That this distinction is not gratuitous, the two following passages, were there no other authority besides, would sufficiently evince: "I and the Father are one." *I* and the *Father*—behold the distinction of per-

sons, *are one*; behold the *unity and identity of nature*, of which *only*, as it appears from the context, this passage can be understood. "Go ye, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In the *name*, in the singular number, not *names*, to signify the unity of power, authority, and substance, and "of the Father, the Son, and the Holy Ghost," to mark the distinction of persons. Thus, the person, who gives life and authority, was not the same person who received them: the person who is the giver, is different from the person that is the receiver. The meaning of the first text, according to all the Fathers of the church, is this: "As the Father hath life in himself," without receiving it from another, since he does not proceed from another person, so he has given to the Son, "by communicating to him his whole divine nature through the eternal generation, to have life in himself." Now, to give, does not argue any superiority in the Father, any more than to receive, infers any inferiority in the Son: for it is as necessary and as perfect, for the Son to receive, as for the Father to give, since these internal divine operations necessarily flow from the essential exigency of the infinite perfection of the divine nature. The above argument, therefore, is a mere sophism.

No. 2, page 161, after quoting several texts which have been already answered, Mr. Sparks goes on triumphantly, asking, "Here Christ explicitly declares, in several places, that he *was sent* by the Father. Would this language be intelligible, if Christ were God?"

Very intelligible, I reply, if Mr. Sparks were not to confound what is so clear in itself, if he were to observe that Christ, being a distinct person from the Father, may be said to be sent by the Father, although he be not less God than the Father; for *mission*, in the Godhead, or one person being sent by another, means nothing more than the same person proceeding from all eternity from another, and existing among creatures by some visible operations, such as the incarnation, the diffusion of the divine gifts in the descent of the Holy Ghost, &c. The

Son, therefore, is sent by the Father, because he proceeds from the Father by his eternal generation, and begins to exist among men by the mysteries of his mortal life. If Mr. Sparks prefer to apply the above passage to Christ, as *man*, it is manifest, that, in that case, it will speak in favour of the christian doctrine. For assuredly, Christ as *man*, may be sent by the Father, without ceasing to be his natural Son.

"He came not to do *his own will*, but *the will of the Father*. In what terms can you more clearly define two distinct beings, than by attributing to them two wills?"

I answer, you can do it more clearly, "by attributing to them not only two wills," but, moreover, *two distinct persons*:" for *beings*, in a state of actual existence, are not multiplied by merely multiplying natures, but also by multiplying persons. As, therefore, there is but one and the same indivisible divine nature in the Father and in the Son, they are, indeed, two distinct *persons*, but not distinct *beings*. And, after the same manner, as there is but one person in Christ, he cannot be but one being, although there be in him two natures, two wills, one divine, the other human. For as we have already so often remarked, to make two beings of Christ, would require not only two distinct natures, but also two distinct persons.

"When he says he came from God, does he mean that he came from himself?"

No: because, when he said, that he came from God, he meant to say, that *he, as God the Son, the second person of the Trinity*, came from God the Father, *the first person, by his eternal generation*; or, that as *man*, he received his mission from the Father. The other quibbles contained in page 161, have been already solved, and may be easily answered by every reader, by keeping in mind the observation, that, in most of the passages that are objected, in which Christ is speaking to, or of, his Father, he considers the Father and himself not so much as to the identity of their nature, as to the *distinction of their persons*.

No. 3, page 162, Mr. Sparks asserts that Christ "uniformly ascribed all power, knowledge, goodness, and wisdom to the

Father, and repeatedly affirmed that he derived every thing from the Father."

So it is, indeed, whether the Lord Jesus Christ, be considered as *God* or *as man*, he derived every thing from the Father; first, as *God*, the second person of the Trinity, by his eternal generation, by which the whole divine nature, and, of course, all power and the other divine attributes, are communicated to him; and next, as *man*, he could possess nothing but what was derived from God.

"God is omnipotent, and needs no aid from any other being."

What conclusion does Mr. J. S. draw from this? That Christ as *God*, could not derive any aid from his Father? I grant it, but I defy him to prove that Christ, as *God*, ever received any aid from the Father. The texts adduced to prove that Christ needed the aid of the Father, prove no more, (as we have shown elsewhere,) when properly understood, than that Christ, as *God*, has derived his whole divine being from the Father by his eternal generation; and, *as man*, all he possessed as such.

Next, what is carefully to be remarked, Christ no where says, that he can do nothing without the *aid* of his Father; but, what is vastly different, and changes altogether the meaning, without *his Father;* for the first mode of expression implies manifestly inferiority and dependence on the part of the Son, whilst the second essentially imports an identity of nature, and consubstantiality of the Son with the Father, in consequence of which, it is metaphysically impossible for the Son to act of himself without the Father, on account of his possessing with the Father the same divine nature. The text, therefore, as rendered by Mr. J. S. and Unitarians at large, is adulterated, and distorted from its natural meaning.

The objection made against the omniscience of Jesus, by Mr. J. S. page 163, has already been solved in the preceding numberrs.

No. 5, same page, "At another time when one called him "Good Master;" he replied, "Why callest thou me good? There is none good, but one that is God." Math. xix. 17.

Two things are evident in this reply; first, that he represented himself as a distinct being from God, and, secondly, that he did not possess the same degree of goodness."

These things may be evident to Mr. J. S. and his associates, who never approach the scriptures but with a mind biassed by their preconceived system, and with an eager desire not to find the divinity of Christ established in them, but rather to discover new reasons to overturn it. Christ's answer in the above text, is in conformity with the impression, under which the young man was, when he addressed him. He thought that Christ was but a mere man, hence Christ answered him, "one is good, God." The meaning of which words, according to St. Augustin, lib. ii. contra Maximin. cap. xxiii. and St. Ambrose, lib. ii. de Fide, cap. i.; St. Jerome, Theophylactus, Euthymius, &c. is this: either believe that I am God, or cease to call me good; for there is none *essentially* good but God only.

No. 6, page 164, "St. Luke bears testimony, that "Jesus *increased* in wisdom and stature, and in favour, with God and men." ii. 52. How could he *increase* in wisdom, if he were God?" &c.

As Christ is said in the same chap. v. 42, "to be full of wisdom and grace;" it is clear, that when Christ is here described as *increasing* in wisdom and favour with God, this cannot be understood of a *real and internal*, but *merely external and apparent* increase of wisdom and grace, after the same manner nearly, say the holy Fathers, as the sun, although containing always the same light, still is said to increase in it, when it gradually expands it from the dawn to the full noon-day.—Christ, therefore, increased in outward appearance, and in the common opinion of men, in wisdom and grace, because, as he advanced in age, he gave greater outward marks of wisdom, proportionate to his age. Thus the Greek and Latin Fathers have ever understood this passage.

Let us now come to Mr. J. S's conclusion: but as all his premises have been proved to be altogether gratuitous and unfounded, our conclusions must run in a line quite opposite

to his, viz. that "we have *not* seen, either from the scriptures, or much less from our Saviour's own words, that he was not the one true God; we have not seen that the divine attributes were possessed by him in a limited or inferior degree, that he was a derived or subordinate being. We have seen, on the contrary, unanswerable arguments, in the first part of this volume, in support of his divinity.

Mr. J. S. as if mistrusting the strength of the above cavils, proceeds, page 165, to examine, *with some care*, the scheme of the two natures in Christ.

"It cannot be deemed an impertinent question for me, first, to ask, what proof is found in the scripture of such a doctrine? This is the only text by which we are to abide."

This question might have appeared impertinent to a great genius, who, on a similar occasion, expressed himself to this effect: "You, yourself, are a great prodigy, who refuse to believe what the whole world believes."*

However let, for the present, the question pass.

"I have never been able to find a single passage, in which our Saviour, or his Apostles, or any other persons, speak of these two natures."

Is it not very surprising that Mr. J. S. should not have met, in his assiduous reading of the scriptures, what the whole christian world, the Greek and Latin church, for upwards of eighteen centuries, have so clearly discovered in them? Let him give a glance to our demonstrations adduced above, and he will be compelled to acknowledge, that hitherto he has read the scriptures in a very imperfect and cursory manner; very different in this, as in many other particulars, from those venerable characters of old—I mean the Holy Fathers, who made the study of the sacred volumes the main business of their sanctified lives. What! Mr. J. S. never was able to find a single passage, in which Christ, or his Apostles, speak of these two natures? He then never read the beginning of St. John's gospel, "*In the beginning was the word, and the word*

* "Magnum es ipse prodigium, qui, mundo credente, non credis." St. Augustin.

was with God, and the word was God." "*And the word was made flesh and dwelt amongst us, and we saw his glory as of the only-begotten of the Father, full of grace and truth.*"* He never struck neither on the words of our blessed Saviour, "*I and the Father are one;*" nor on the peremptory passage of St. Paul to the Philip. ii. c. 7, "Who, being in the *form of God*, thought it no robbery himself to be *equal to God*, but debased himself, taking the *form of a servant*, being made to the likeness of men, and in shape found as man." Do these passages not irresistibly imply, or rather proclaim, the two natures in Christ? Does not St. John positively say, that "the word was God," and that the "same word was made flesh," and that, of course, he had both the divine and human natures? Does not Christ say that "He and the Father are *one*"—one, not only in the perfect agreement of their wills, but one in power, omnipotence, and, of course, in the divine nature, as manifestly appears from the context, and, of course, must he not have united in his person the divine and human natures? What did the Apostle mean by the *form of God*, and *the form of a servant?* What else, according to all expositors, but by the *form of a servant*, the *nature of man?* and, of course, by the *form of God*, he cannot have understood but *the nature of God.* Jesus Christ, therefore, must have possessed *the nature of God* and *the nature of man.* Mr. J. S. I know, will oppose to us here, a whole phalanx of Socinian, or, what is the same, of Unitarian doctors, who are far from understanding the above passages in the meaning we christians affix to them. To this I reply, that were their number ten times greater, and their learning incomparably more extensive than it is in fact, still they have no right whatever to be listened to against the overwhelming weight of the uniform belief of the christian world for eighteen hundred years, the less so, because we have proved, to a demonstration, in the course of this work, that the christians have most certainly the true, genuine, and divine meaning of the scriptures, respecting our controverted

* John, i. 1, 14.

doctrines, and that, of course, the Unitarian exposition must be a false and anti-christian construction of the text.

Lastly, does Mr. J. S. and his associates imagine, that christians will ever be so lost to all good sense, to all principles of sound philosophy and decorum, as to allow any comparison to be instituted between that long succession of the most illustrious writers, who, for the long space of eighteen centuries, have adorned the church of God, with their immense literary labours, as well as with the lustre of their sanctified lives—writers, I say, who have grown grey in the profound study of the sacred volumes, whose proximity to the Apostolic age, so well qualified them for obtaining a correct knowledge of what Christ and his Apostles have taught the world—who, in fine, for the most part, sealed with their own blood the faith which they have transmitted to us, both by their preaching and their immortal writings, and those few Socinian, or Unitarian writers of to day, who are far from being in any respect equal in learning, and especially, in the knowledge of the oriental languages, to the Fathers of the church; and who, I am sure, are still further from laying any claim to canonization for their superior virtues: Unitarian writers, the generality of whom have preserved so little regard for that same revelation, which they seemingly profess to revere, as openly to dare to call in question, or roundly to deny the inspiration of the sacred penmen, to reject, as spurious and unauthentic, books which the veneration of eighteen ages has placed beyond all suspicion of interpolation or supposition, who, in fine, so shockingly torture, maim, and alter, these very sacred books, which have escaped the havock of their profane and lawless criticism, as to leave no manner of doubt, that they do not believe a syllable of it to be the true Word of God. That I have not wronged the Unitarian writers, by giving them the above character, shall be proved in the course of this work, by undeniable facts.

"In all the discourses of Jesus to his disciples and to the people, he never intimated that he was two beings."

It would be strange, indeed, if he had; since beings are then only multiplied when not only *natures*, but also the *persons*,

in which those natures subsist, are multiplied; as, therefore, there were, indeed two natures in Christ, but one person only, it was obvious that he was but one being. There was no necessity for Christ, when speaking to the people, to declare to them in what character he spoke, whether in that of *God*, or that of *man*. For that was deducible enough from the subject matter of his discourses, and the nature of his works. When he hushed the sea into silence, commanded the winds and the elements, raised the dead to life, and said to the high priest, "I am the Son of the blessed God," he acted as *God*,—when he said: "My soul is sorrowful unto death,"—"not as I will, but as thou," and when he bowed his head and gave up his spirit, he spoke and acted as *man*.

Page 166. "They, (the Trinitarians,) do not recollect, that this is making two wills in him, and one opposed to the other."

We well recollect, that we are making two wills in Christ, as we are believing two natures in him, but we do not recollect that the human will in Christ is opposed to his divine will, but, on the contrary, we are assured, that it is perfectly subject to it. "*Not as I will, but as thou wilt.*" But, suppose, for a moment, those wills were actually opposed to each other, would it logically follow, that they cannot be in one and the same Christ? As little as it follows, that because the flesh lusts against the spirit, and the law of God and the law of the members,* are opposite to each other, they cannot exist in one and the same man, without making two beings of him.

"What more clearly designates a distinct being, than a distinct will?"

I answer: it is not only a *distinct will* or *nature*, but moreover a *distinct person*. If you give the being in question not only distinct wills, but distinct persons, then you will have two distinct beings, but if you give to those distinct wills but one person, as is the case in Jesus Christ, then you will have but one being. For, as we just now observed, beings are multiplied, only by multiplying *both natures and persons*.

* Galatians, v. 17.

UNITARIANISM

PHILOSOPHICALLY AND THEOLOGICALLY EXAMINED.

NO. XI.

Continuation of a Review of Rev. J. Sparks' Fifth Letter.

"LET those, (No. 3, fifth letter, p. 166,) who believe in this double character of Christ, answer the questions, To which of these beings St. Paul alludes in the phrase, 'Our Lord Jesus Christ?' Are we to understand, here, the 'very God,' or 'very man?' Does it require two distinct beings for the one 'Lord Jesus Christ?' Every one should be able to give rational answers to these questions, before he gives this doctrine his assent."

Would it not appear, from the tone of assurance, and the triumphant air, with which these questions are proposed, as though Mr. S. had been under the impression that they are unanswerable? But these questions are answered by christian children in their catechetical instructions; they, therefore, are not unanswerable. Suppose, in the first place, a child were to answer, Mr. J. S. "I know not to which of these two (not *beings*, but *natures*,) the Apostle is alluding in the text objected," what conclusion would Mr. J. S. draw from such an answer? That, therefore, there are not two natures in Christ? But, Mr. J. S. is assuredly not so bad a logician, as not to see that such inference would be altogether illogical. For, because it does not appear to me, distinctly, to which of the two natures the Apostle alludes, in some particular passage, it certainly does not follow, that these two natures do not exist in Christ; especially, if the scheme of the same two natures, is irresistibly evinced from a number of other clear passages. Suppose, next, the child reply, that the Apostle does not allude

either to the one, nor to the other nature, *explicitly*, but that he is considering Christ as one whole, one suppositum, one person. What will he conclude from this? That Christ has neither the one nor the other nature? But, this inference would be as illogical as the former; as, from the Apostle's explicitly alluding neither to the one nor the other, it would be folly to infer that they do not exist in him; the more so, as the contrary is proved from other evident passages. Finally, let the child give a direct answer, and maintain to Mr. J. S. that the Apostle, at least, *implicitly and indirectly*, alludes to both natures in Christ, the divine and the human, and that these two natures are absolutely required, for the "one Lord Jesus Christ," the one Mediator between God and man. Because, for a complete and perfect mediation between God and man, it was necessary that Christ should be both *God* and *man*;—*man*, in order to be able to atone and suffer for men; and *God*, in order to give an infinite dignity to his sufferings, and thus render the satisfaction equal to the greatness of the offence, which, at least, as to the being offended, was infinite. Again, *God*, as none but a God, in the nature of man, could give infinite satisfaction; and *man*, as otherwise he could not have given to men that example, which a perfect and complete redemption required.* What will Mr. J. S. reply to such an answer?

If Christ be a mere man—if he be nothing more than the Son of David and Abraham, I wish Mr. J. S. would explain in what sense he can be called "*our Lord.*" He may think the argument of an easy solution, but Christ our Lord did not think so when he proposed it to his enemies,† from the 109th Psalm, saying: "What think you of Christ? Whose son is he? They say to him: David's. He saith to them: how then does David in spirit call him Lord, saying: the Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool? If David, then, call him Lord, how is he his son? And no man was able to answer him a word." Matth. xxii. 42, et seq. Will Mr. J. S. be able to do, what no man

* S. Seo. Mag. † St. Matthew, xxii. 42, and following verses.

was able to do? I am sure he will not, unless he admit what the Pharisees refused to acknowledge, namely, that in Christ there is not only the human nature, according to which he is the *Son* of David, but also, the divine nature, in consequence of which, he is the *Lord* of David.

Page 167. "This scheme of a double nature, in the first place, makes the language of Christ, in many instances, inconsistent with veracity."

I maintain, on the contrary, that, unless this scheme of a double nature be admitted, the whole sacred scriptures, the language of Christ, of his Apostles, and of the Prophets, becomes a volume sealed within and without, an absurd, unintelligible jargon, a book inconsistent with veracity, with good sense, and the common rules of human language. For, if there was no divine nature in Jesus Christ, and if he be not true God, I ask, how, consistently with veracity, he could have been announced by the prophets, as *the Mighty God*, as *the Lord of Hosts*, as the *Jehovah*, as *God*, as the *Emmanuel*, *God with us?* How he could be styled, by the Apostles, the *Word* that was *God*, *God* and *Lord*, as *he* by whom the *world was made*, as he who is *one with the Father*, as the Son of the blessed God, &c. as we have seen him styled in the course of this work? Or, in fine, how Christ, without a flagrant violation of truth, could act and speak as *God*, as we have seen him act and speak? How he could give himself out for the *only-begotten Son of God*, and answer this question of the high priest, "I adjure thee by the living God, that thou tell us if thou be the Christ, the Son of God." Matth. xxvi. "Art thou the Christ of the blessed God?" In this decided and unequivocal tone, "I AM." Matth. xiv. 61, 62. On the contrary, admit once the two natures in Christ, and a stream of light will presently diffuse itself over the sacred volumes; the pages of the old law will respond in admirable harmony to those of the new dispensation; the Bible will become again the book of life, worthy of the Holy Ghost, who dictated it—full of truth, of light, and of life.

"It, (the scheme of the two natures,) causes him to say,

that he could not do what he could do. To say that he "could do nothing of himself," would not be true, in whatever nature he might say it."

I have proved already, (No. IX. p. 131, 132,) that this was strictly true, and that, of whichsoever nature, either human or divine, he might say it without departing in the least from truth. For, that he could do nothing of himself as *man*, is clear enough of itself, but it is not less certain, that, even as *God*, he could do nothing of himself, since, even as *God*, he had received his divine nature, and, of course, all the power of acting, from the Father, by his eternal generation.

As the objection brought by Mr. J. S. No. 5, page 167, against the omniscience of Jesus Christ, has been fully answered, No. IX. vol. II. p. 133, 134, we pass over to his 6 No. page 168, "These two beings or natures, although they make *one person*, have properties totally inconsistent with each other. This compound person has all the perfections of God, and all the imperfections of man."

Before we proceed further, let us take notice *en passant* of Mr. J. S's metaphysical notions, *beings* confounded with *natures*; *persons* made of *beings*, *compound persons*: Who ever heard the like! *Beings* and *natures* are two different things, as I have often remarked; *persons* are not made up by *natures*, but are distinct from them, and are their last and ultimate complement. *Compound person*, is a chimera that exists neither in heaven nor upon earth. But this is good sense, when compared with what follows: "This compound person is infinite and finite; possessing all power, and yet dependent, mortal, and yet immortal. All this, to be sure, is absurd and impossible, but it is a necessary inference, from this doctrine, of two natures in one person."

Admirable logic, indeed, or rather a magic of a new kind of logic, which, I am sure, neither Plato nor Aristotle taught. Follow me, gentle reader, whilst I am applying Mr. J. S's. improved philosophy, and you will be astonished at the wonderful discoveries we shall make. Let us not depart an iota from his mode of reasoning, and stick to his very words, and

begin thus: "These two *beings* or *natures* in man, viz: the soul and the body, although they make *one person*, have properties totally inconsistent with each other. This *compound* person has all the perfections of a spirit, and all the imperfections of a body. It is spiritual and corporal, simple and extended; it is corruptible and incorruptible. All this, to be sure, is absurd and impossible; but it is a necessary inference from this doctrine of two natures, viz. body and soul in one person; therefore, (such must be our ultimate conclusion as in the above case,) *two natures, body and soul, cannot exist in one person, in man.*" Any one that has but a tincture of logic, would smile at the flimsiness of such an argument, and tell Mr. J. S. that there is no inconsistency in Christ's being at once infinite and finite, &c. under different respects, and in different points of view; to be finite as to his *human* nature, and infinite as to his *divine* nature; finite as *man*, infinite as *God*, as little as there is any contradiction in the same man to be at once mortal and immortal, extended and simple; mortal, and extended, as to his *body;* immortal and simple, as to his *soul;* because, when a thing is considered in different points of view, it is no longer morally, or, logically speaking, the same, but a different thing. Next, let the Atheist himself step forward, and try his skill upon Mr. J. S's new fashioned logic, after this manner: If properties, totally inconsistent with each other, cannot exist in two natures, united in one person, much less can they exist in one and the same nature; but, (so the Atheist will resume,) nothing can be more opposite in God than these properties: *to be at once infinitely free, and to be essentially immutable and unchangeable; to be infinitely simple, and still to be essentially immense; to be essentially indivisible, and yet exist whole and entire in every point of space;* therefore, (such will be the conclusion of the Atheist,) there is no God. While Mr. J. S. shall be employed in beating out of the field the Atheist with his new patented logic, we shall advance to No. 7, page 168.

"To interpret the scriptures by this scheme, would also introduce confusion and uncertainty."

I have shown above, that all this will actually happen, if the two natures in Christ are not admitted, and that, without this sacred key, the Bible will become a most unintelligible book; a book without harmony, without meaning or consistency.

"You may assign any reason you choose to almost every word, which Jesus spoke concerning himself, or which the Apostles wrote about him; and another may give, with equal authority, a directly contrary meaning. One may say, he speaks as God, and another, he speaks as man, in the same place. Each may quote the same words to prove opposite positions, and they will apply equally well to a false, as to a true argument."

It is a circumstance very honourable to the Christian religion, that it cannot be attacked, but either by downright impiety, or vague and empty declamation, such as this present passage is. To show, at once, the shallowness of Mr. J. S's reasoning, let us apply it to himself, and say, in his own words: "To interpret the words and actions of Mr. J. S. by this scheme of his two natures, *body and soul*, would also introduce the greatest confusion and uncertainty. You may assign any meaning you choose to almost every word or action, which Mr. J. S. speaks or performs concerning himself, or which other men speak or write about him, and another may give, with equal authority, a directly contrary meaning. One may say he speaks and acts as an *animal being;* and another, he speaks as a *rational being*, in the same place. Each one may quote the same words to prove opposite positions; for instance, *that Mr. J. S. speaks and acts as an animal being, and that the same Mr. J. S. speaks and acts not as an animal, but as a rational being*. No combination of words, which Mr. J. S. could use, would prove him to be either a correct logician or metaphysician. Suppose he had said, in plain terms, in every discourse he uttered: *I am a logician and a metaphysician;* and suppose the same had been repeated often by others, it would prove nothing. We should be told, he spoke this not as a *rational*, but as an *animal* being, and that, as such, he could be

neither a logician nor a metaphysician." Is it not obvious, that such a system of interpretation as this, would make the words and actions of Mr. J. S. not only unintelligible, but contradictory, and that, of course, the scheme of two natures, of *body* and *soul* in Mr. J. S's person, is unintelligible, absurd, contradictory, and, lastly, impossible? Would it not follow that Mr. J. S. has neither soul nor body, or, at all events, that he has but the one or the other, as from the above parallel mode of arguing, he means to infer, that in Christ there could not be two natures, but only one, namely, the human.

Whatever Mr. J. S. will offer in reply to the above argument, when applied to himself, we shall adduce, as an answer to the same mode of reasoning, when applied to Christ: Mr. J. S. will no doubt answer, that it would be a folly to suppose, that, from the scheme of the two natures in his own person, there should ensue the slightest confusion or uncertainty either in his words or in his actions, for the subject matter, and other accompanying circumstances, will sufficiently indicate, to the most common capacity, to which of the two substances, which are in Mr. J. S's person, *the soul or body*, his words and actions are to be referred, and that, if Mr. J. S. is said to sit down to a good dinner, or to lie down to take his rest, these actions must be understood to belong to his *body*, and that, on the contrary, when he is said to ransack day and night the monstrous *Bibliotheca Fratrum Polonorum*, to derive new arguments against the divinity of Christ, or to propose them from the pulpit to his congregation, these functions must be referred to his *soul*, or rational nature. When Mr. J. S. is said to wash himself, to walk, to eat or to drink, there is no fear of mistake, no confusion of ideas, no uncertainty: for no man in his senses is tempted to think that Mr. J. S. is washing *his soul*, but his body; or walking with his understanding, but with his feet; or, finally, eating and drinking with his memory or will, but with his mouth. Thus Mr. J. S. in spite of himself, is forced to furnish us with an answer to his own mighty argument. For we Christians, too, answer, that the very nature of the things, and circumstances under which Christ ut-

tered his words, or performed his actions, sufficiently determine to what nature they belonged. Christ, for instance, spoke and acted undoubtedly as *God*, when he commanded the seas and the winds; when, with a supreme sway, he called forth the dead from the graves, &c. and when he said to the High-priest, "*I am the Son of the blessed God;*" on the contrary, he spoke and acted evidently as *man*, when he hungered and thirsted, when he sat down fatigued of his journey, when he said "My soul is sad"—when he expired on the cross.

"In what respect does this scheme of the two natures in Christ differ from the cabalism of the Jews, or the esoretic doctrines of mystical philosophy?"

It differs in this substantial respect: That there is an undeniable ground, from the scriptures of the Old and New Testament, from the concurrent testimony of the Fathers and the councils; finally, from the uniform practice and faith of the whole christian world, to this present day, for asserting the *union of two natures in Christ;* and that there is no ground whatever for the cabalism of some Jews, or the wild fancies of a mystical philosophy.

The remainder of this seventh number, is an insignificant verbality, which, flowing, as it does, from groundless premises, deserves no further notice.

Let us follow Mr. J. S. in his skirmishes; for he has not set out, I am sure, against the whole christian world, without meaning to present us with something more like an argument, than what we have met with hitherto.

No. viii, page 169. "Moreover, this doctrine of two natures, when carried to its full extent, will tend, just as strongly to prove the Son inferior, as equal to, the Father."

I deny this position. Let us see how Mr. J. S. will attempt to prove it.

"Since his two natures are essentially united in one, to make the "one Lord Jesus Christ," you may deny of him absolutely what does not belong to him in both natures."

Mr. J. S. means to prove this downright absurdity, by adding: "When Christ says, indefinitely, that he does not pos-

sess all power, all knowledge, without ever intimating that he speaks of himself in any other character than the "one person," or "one Christ," what else can he mean, except that in this character he is limited in these attributes?"

First, I deny that Christ ever said, *indefinitely*, that he does not possess all power, all knowledge, all goodness: the contradictory proposition has been established by a multifarious mass of evidence. *Secondly*, If Christ even had said, which he never did, that, in the character of "one person," or "one Christ," he is limited, it would by no means follow, that he is in every respect, limited or imperfect; because, since what does not belong to Christ in his human nature, may belong to him in his divine nature. All that would follow, in this case, is, that Christ would, at once, be perfect in his divine nature, and imperfect in his human nature. Now, for Christ to be at once perfect and imperfect, in *different respects*, would imply as little contradiction, as to maintain that Mr. J. S. in his character of "one person," or "one individual man," is both mortal and immortal—mortal, as to his *body*, and immortal, as to his *soul*.

But, Mr. J. S. says, "Since his two natures are essentially united in one, to make the "one Lord Jesus Christ," you may deny of him, absolutely, what does not belong to him in *both natures*."

This is exactly as if you were to say: Since the two natures of *body* and *soul*, are essentially united in one, to make the one Mr. J. S's person, you may deny of him, absolutely, what does not belong to him in both natures; of course, you may deny of him, that he is spiritual and corporeal, corruptible and incorruptible, mortal and immortal; because, neither of these properties belong to him *in both natures*, but only in one. If this logic be admitted, to what results shall we not come? From absurd principles, nothing but absurd results can follow.

Page 170, No. ix. "In every attempt to prove this doctrine, (of the two natures in Christ,) Christ must be considered as

always having spoken with a mental reservation—saying one thing, and meaning another."

I. If Christ must be considered as always having spoken with mental reservation—saying one thing, and meaning another, because, when he spoke or acted, he did not explicitly explain in what character he spake or acted, or which of his two natures he meant in thus speaking and acting, it will follow, that there is scarce a word said in the common intercourse with men, or scarce a syllable written, that does not imply a mental reservation. If Christ, for instance, must be considered to have used a mental reservation, when he said, "I thirst," or, "My soul is sad, even unto death," or, "I and the Father are one," because, in speaking the former words, he did not add, that he understood them of his human nature; and the latter, of his divine nature; then, any one that should venture to call Mr. J. S. a great, a tall, a sensible man, must be considered to use mental reservation; because, in speaking *these words*, he does not add, of which of the two natures of Mr. J. S. that is to say, of *his body or his soul*, he means to be understood. I regret to have to dwell on such trifles, so unworthy of a serious and philosophical mind, and to be compelled to refute principles which carry their absurdity on their face. When we converse or write on almost any subject, there is unquestionably no occasion for explaining the meaning of our words and sentences, when, from *the subject matter and the circumstances*, in which we are speaking or writing, our meaning is so obvious, that not even the dullest capacity can possibly mistake it. Now, such is the case with the words and actions of Christ: such is the case in the common intercourse with men, either in speaking or writing.

"Suppose, any one were to say the Apostles' Creed, in the manner of speaking which is attributed to our Saviour, he might deny every article which relates to Christ, and still insist that he recites it correctly."

I deny this assertion. Mr. J. S. is going to prove it. Let us follow him.

"He might say—Jesus Christ was *not* born of the Virgin Mary, did *not* suffer under Pontius Pilate, &c."

I regret to have so often to bring back Mr. J. S. to the very first rules, which every student in logic is taught, at his very entrance on the study of philosophy. To furnish him with a correct idea of the meaning of a proposition, he is told, that the predicate of a negative proposition is to be taken according to the *whole extent or comprehension of the term.* Accordingly, the above propositions, "Jesus Christ was *not* born," "did *not* suffer," would be utterly false; because, the terms, *born, suffer*, being the predicates of a negative proposition, would signify that Christ was born, and that he suffered, *in no manner whatever, and in neither of his natures*, in which universal and comprehensive sense, the said propositions would be evidently false. It is, therefore, false too, that any one could correctly recite the Apostles' Creed after the said manner. On the contrary, I might say very correctly, without adding any comment: Mr. J. S. is a *rational* being; because, this being an affirmative proposition, the predicate, *rational*, is not taken in all its extent, but only in a limited sense—in a sense restricted to *his soul;* and all this, plain good sense discovers without explanation; for, when I call Mr. J. S. a *rational* being, every one conceives that I am only speaking of him as to his soul, and not as to his body. But I cannot say, without a downright falsehood, Mr. J. S. is *not* a rational being, on the ground that I mean this not of his soul, but only of his body, with respect to which he is not a *rational being;* because a correct logician will tell me, that it is not in my power to restrict the predicate of a negative proposition, nor to hinder the above proposition from signifying, that Mr. J. S. is *not at all* a rational being, and *in no manner and sense whatever*, nor would it save me from an evident lie, to say, that I meant only to signify, that, the animal part or nature of Mr. J. S. was not a *rational* being. Mr. J. S's argument, therefore, is an unpardonable blunder against the very first principles of logic.

No. x. page 171, we are told, "That every one must see

to what contradictions and confusion the above consequences must lead."

But what have we not hitherto seen? Logic without principles, a mode of reasoning necessarily at variance with good plain sense, and with the common way of thinking and speaking of all men. Christ's divinity, therefore, continues to stand on its immoveable basis; and Mr. J. S's attack affords an additional demonstration, that our holy mysteries have nothing to fear from a fallacious philosophy, which, for these upwards of eighteen hundred years, has been proved to be nothing more than foolishness against the wisdom of God.

Let us now follow Mr. J. S. to page 183, No. XI. and see how long he will be able to defend the battery which he has erected there.

"The Jews had no conceptions of any three-fold distinction in the Deity."

Therefore, (such is the inference of Mr. J. S.)—therefore, there is no such thing. The argument is like this: eight or ten years ago, there was scarcely a mention made of an Unitarian in the United States; therefore, there is no such thing as an Unitarian sect at present. The conclusion is silly, because, as that which was not known formerly, may be made known in after times, so that which was not revealed to the Jews, might have been revealed to the Christians; as is actually the case in this and many other instances. Would Mr. J. S. have us to believe nothing else but what the Jews believed? If so, for what purpose at all did Christ appear upon earth?

From this it is obvious, that, were we even to suppose Mr. J. S's statement to be correct, still nothing could be inferred against the Trinity. But Mr. J. S's assertion is far from being true. For, although it be readily granted, at all hands, that the great mass of the people among the Jews, had either none, or if any, but a very imperfect knowledge of the mystery of the Trinity; still, from the arguments, some of which we have indicated, (No. V. page 169,) the fathers of the church, and the divines are generally agreed, that the patriarchs,

prophets, and other men of the old law, eminent for their sanctity, had quite a perfect knowledge of this mystery.

"The prophets allude to his sufferings and death in such a way as to render it impossible, that they should at the same time be speaking of God."

And is this the language of a theologian and expositor of the scriptures? From this assertion one might suspect Mr. S. to be more deeply read in the Unitarian productions of the day, than the sacred oracles of the prophets. Let me ask Mr. Sparks, is it impossible to believe that the royal prophet spoke of Christ as *God*, begotten by the Father from all eternity, when he thus introduces the Father addressing his only Son, Psalm, ii. 7. "The Lord said to me: Thou art my Son, this day have I begotten thee." Is it impossible, that the prophet Isaias should speak of him *as God*, when, in his xxxiii. chapter he explicitly calls him *God*, saying, "God himself will come and save you," "*Deus ipse veniet et salvabit vos.*" When the same prophet, vi. chapter, 1st verse, thus describes his glory: "I saw the Lord sitting upon a throne high and elevated," which vision is to be understood of Christ, as we learn from xii. chap. 41st verse, of St. John? Is it impossible that Micheas should speak of him *as God*, when he makes him say of himself, iii. chap. 2. "Behold! I (the Jehovah, the Supreme God, the God of Israel, the Lord of hosts, the Ruler, who is come into his temple,) I send my angel (John the Baptist) and he shall prepare the way before my face." In fine, is it impossible that Isaias should speak of Christ *as God*, when he, chap. ix. calls him *God, the Mighty*? &c. From these precise prophecies we are fully warranted to assert, that the true and spiritual Israelites, the imitators of the faith of Abraham, were prepared by their prophetic oracles to adore, in the future Messiah, *their God*, and that if some of the Jews were ready to stone him, because "he made himself God," and put him actually to death, because he solemnly declared to the high-priest and the whole council that he was "*the Christ, the Son of the blessed God*," Matthew, xiv. 61, they were of that carnal race of the Jews, whom the holy martyr Stephen, styled "a stiff-necked and

uncircumcised people, who always resisted the Holy Ghost." Acts, vii. 51. It is ridiculous to assign this mystery as the cause of the aversion of the ancient and modern Jews to the Christian religion, after the prophet Daniel, ix. 26. and St. Paul, Rom. ix. 32. and Christ himself, Luke xiii. 34. have so clearly assigned the cause of their present deplorable condition, spiritual blindness and obduracy, which is to last till "the fullness of the Gentiles shall have entered into the church." And, indeed, how can it be supposed, that people, who give credit to the most extravagant tales of their Talmud, should object to the Christian religion because of its mysteries; and, I add, of mysteries which are so solidly established? Nay, this very objection evinces the divinity of Jesus Christ; for why were those ungrateful people cast off by Almighty God, and banished from their native country. What can be the cause of that extreme desolation, which they have now been enduring for these eighteen hundred years? By what crime did they entail upon their race such an awful wrath of God, such an unparalleled chastisement? Is it by the crime of idolatry? But hence from the time of their Babylonian captivity they were never so much as tempted to adore any false God. What crime can be greater than idolatry? that of a *Deicide;* and this the crime of which this unhappy nation stand guilty: in putting Christ to death, they embrued their hands in the blood of the "Author of life," as St. Peter reproaches them in his second sermon, Acts iii. 15. They condemned him to death for the very reason because he called himself before Caiphas, "*the Christ, the Son of the blessed God.*" Deicide, therefore, is their crime, and by the awful vengeance that is pursuing them for these eighteen centuries all over the globe, they, in spite of themselves, bear the most illustrious witness to the divinity of the Saviour of the World. Are not Unitarians blinder than the Jews, for persisting in denying it?

"Their aversion to this doctrine is so great, that, according to Buxtorf, they make the following article of belief a part of their daily devotions: 'I believe that God the Creator, is one person,' &c."

What! a preacher that pretends to the title of a christian, means to overturn the mystery of the Divinity of Christ, by marshalling up against it, the sworn enemies of the Christian name—a silly, blinded, and obdurate nation—a nation that stands a lasting monument of the divine wrath! The argument of Mr. J. S. is this: If the Messiah was to be God, it is very surprising that the Jews should have so decided an aversion to this belief; therefore, the Messiah was not to be God.

If this argumentation be correct and conclusive, a Deist will, conclusively, argue thus: If Jesus Christ had been the true Messiah, it is very surprising that the Jews, who must have known every thing about their future Messiah, should have rejected him; and should, to this very day, entertain so mortal a hatred to him: therefore, Jesus Christ is not the Messiah, or Saviour of the World. Let Mr. J. S. assign a disparity between the two modes of reasoning, if he can, and let him consider to what consequences his logic leads.

Were it consistent with the plan of this work, we could make it appear, by a variety of unquestionable documents, beyond a possibility of a doubt, that Mr. J. S's position of the opinion of the ancient Jews about the Messiah, is altogether incorrect and gratuitous, and that, on the contrary, it was the uniform doctrine of the most celebrated doctors among the Jews, even for a considerable time after the establishment of the christian religion, *first*, that in God there are three persons, the Father, the Son, and the Holy Ghost, (see Rabbi Ibba, and Rabbi Simeon in Zoar,)—*secondly*, that their future Messiah was to be true God, Jehovah, true God and true man, (see Rabbi Abba, comment in Thren. verse 16.—Misd. Thehilim in Psal. xx. verse 1.—Rabbi Moses Hadarsan in Genes. cap. xli.) *Thirdly*, that they go so far as to call the future Messiah, "The Incarnate Word of God—the Son of God—the Son of the Father—the Son of Jehovah, (see Rabbi David Kimhi, in lib. Radicum, Targum in Isa. iv. verse 2.—Paraph. Chald. in Isa. xlv. 17.—Rabbi Isaac Arama, comment in cap. xlvii. Genes.—Rabbi Simeon, comment in cap. x, Genesis,) with whose opinions, Philo, the most learned among

the Jewish writers, who lived in the very time of our Lord, perfectly coincides. (See, Philo, lib ii. Legationis.) If, in after times, the Jews departed from the belief of their forefathers, on this head, this was done for no other reason, than to extricate themselves from the difficulties which followed from the arguments with which the Christians pressed them.

Mr. J. S. has still new shafts to throw at the Son of God; but they will fall as harmless at his feet, as the former.

He continues, No. XI. page 184: "It does not appear, that the companions of Jesus, while he was upon earth, or the persons who saw and conversed with him, believed him to be God."

Which he attempts to prove, chiefly from the discourse of Nathaniel with Christ, from the words of Mary, sister of Lazarus, to him, after the death of her brother; from his conversation with the woman of Samaria; and, in fine, from the very answer of the apostles, when asked by Christ, "Whom do men say, that I am?" Matthew xvi. 14.

Strange reasoning again! incorrect in every point of view, in matter, as well as in form.

1. The fact here stated is quite the reverse; or does it not appear to Mr. J. S. that all the disciples of Christ considered him, their master, to be God, when St. Peter "taught not by flesh or blood, but by the revelation of the heavenly Father," contrary to the opinion of other men, so solemnly professed in the presence and in the name of all his companions his divinity, saying "Thou art the Christ, the Son of the living God?" Matth. xvi. 15. Does it not appear to Mr. Mr. J. S. that the Apostles, after the miraculous draught of fish, and the man born blind, after his cure believed him to be God, when they came *to fall down before him and to adore him?* Matth. xiv. 33. John ix. 38. Did not Nathanael himself, quoted in the objection, in his very first interview with Christ acknowledge his divinity, when he said "Rabbi, thou art the Son of God?" John i. 49. Did not the people consider him to be more than man, when they exclaimed in transports of admiration, "Who is this? for even the sea and the

winds obey him. Matth. viii. 27. Never man has spoken thus! And what was the meaning of the centurion when he exclaimed "Truly this was the Son of God," or of St. Thomas, when he addressed his divine master in this short, but comprehensive language, "My Lord, and my God!" Matth. xxvii. 54. John, x. 28.

Secondly. If this reasoning, "It does not appear that the persons who saw and conversed with Christ, believed him to be God; therefore he is not God," be conclusive, then conclusive also will be this argumentation, perfectly similar to that of Mr. J. S. It does not appear that the persons who saw and conversed with Christ, believed him to be the Messiah, as shortly after they put him actually to death, therefore Christ is not the Messiah. The fact is, that there is no connexion whatever between the above premises and the conclusions, and that the latter as little flow from the former as this: "It does not appear that sixty or seventy years ago any nation considered the Americans as a free and independent people, therefore there is at present no free and independent American people," for it matters very little, as it must be obvious to every one, for the absolute certainty of the American independence, whether the American republic was established a few years earlier or later, since its actual existence is now indisputable; so after the same manner it is manifestly of little or no importance for the dogma of the divinity of Christ, whether it was acknowledged by the cotemporaries of Christ during the short period of his public life, provided it be proved, as it actually is to a demontration, that shortly after it was universally believed and continued to be so by the whole Christian world for the long lapse of eighteen hundred years. Add to this, that it was manifestly not the design of Christ that his divinity should be *universally* known and published before his resurrection, as it incontestibly appears from his imposing silence on those who knew him to be the Son of God, till he should have risen from the dead. Matth. xvii. 9.

No. 3. page 185, Mr. J. S. remarks, that "the first gospels say nothing on the Trinity, and that the gospel of St. John

may as easily bear the Unitarian as the Christian interpretation. These he thinks are objections not easily to be answered."

Or better to say they deserve no answer, as they bear the "*splendide mendax*" on their forehead. What! the three first gospels say nothing on the Trinity? Nothing in the famous oracle of Christ, contained in these gospels, "Go ye, therefore, teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost?" Nothing in all those passages, from which we have so irresistibly evinced the divinity of the Son and of the Holy Ghost? Suppose, next, this were actually the case, would it then follow that Jesus Christ is not God? Are there no other scriptures besides these three gospels, from which the divinity of the Son might be and is actually proved to a demonstration?

"The gospel of St. John may as easily bear the Unitarian as the Christian interpretation."

And does Mr. J. S. seriously fancy that the Christian world will ever take the smallest notice of an interpretation, which stands in direct contradiction with the avowed design of St. John in writing his gospel, which, as we learn from St. Ireneus and St. Jerom, was to vindicate the divinity of Christ against Cerinthus?—of an interpretation diametrically opposite to the unanimous voice of eighteen hundred years' learning, wisdom, and sanctity—of an interpretation wantonly sporting with the good sense of both the writer and the reader, and with all the rules of human language—finally, of an interpretation hitherto unheard of, and given by a few individuals, several of whom openly deny the very inspiration of the divine scriptures, and, of course, the very existence of the word of God? Bad as the world is, it is not yet ready to subscribe to such unhallowed prophaneness.

No. iv. pages 185, 186, 187, 188, "Another argument to the same effect, is contained in the preaching of the Apostles, after the Ascension of Christ. It is to be supposed, that in promulgating the Christian religion among the heathen nations, the Apostles preached all its important doctrines. Still

they never intimated, that God exists in a threefold nature, or in any other nature than that of the one true God."

This, Mr. J. S. attempts to prove by the first sermon of St. Peter, Acts ii.—St. Paul's discourse to the Athenians, Acts xvii. 23.

First. The Apostles "never intimated that God exists in a three-fold nature." To be sure, they did not; for, had they done so, they would have intimated a disgusting absurdity and impiety; for, in God there is no *three-fold*, but one only indivisible nature, and three *persons*.

Next. The audience of the Apostles, especially at their first discourses, were either heathens or Jews. In order to convert the former, the Apostles, filled with the gift of wisdom and counsel, thought it wise economy to bring them, first of all, from the worship of their idols, to the belief and adoration of one only true supreme God, creator of heaven and earth; and to convert the latter, that is, the Jews, they, as wise and accomplished teachers, thought it prudent, not to speak on the unity of one supreme God, in whom the Jews already believed, but they made it their business to convince them of the important truth, that Jesus Christ was the true Messiah, prefigured by the law, and promised by the prophets. And, it is with a view of establishing this important fact, that they chiefly dwelled on the complete accomplishment of all the prophecies, in the person of Christ, and on the stupendous miracles and wonders, by which he had proved his divine mission and character, as their Messiah. The Apostles very prudently imagined, that these two fundamental dogmas, of the unity of God, and the divine mission of Jesus Christ, being once settled, both the Jews and the Gentiles would be well prepared to listen to the more sublime and abstruse mysteries of the Trinity, and the Divinity of Christ, which they might have been apt to reject, as so many follies, had they not been previously prepared, by the skilful hand of their instructors, for their reception. The order, therefore, which, in promulgating these mysteries, the Apostles followed, is the very order which wisdom and plain good sense prescribe. For, is it not a maxim universally admitted, that, that thing which the igno-

rant will most easily understand, must be first taught; that the beginning of every story, must be first told; and that the easiest part of every science, must be first explained. The Apostles, therefore, gave an illustrious specimen of the great ability and judgment, with which they conducted the first preaching of the gospel; of their happy art in the perspicuous arrangement of their lofty argument, with which they led their catechumens on, from the simplest principles to the highest mysteries; unless Mr. J. S. pretend that the wisest and shortest plan to teach Greek or Latin, would be, to begin, not with the first elements of those languages, but, with reading Homer or Horace, in which method, I am confident, he would have but few followers.

Page 191. "The Apostles' Creed," says Mr. J. S. "gives no countenance to a Trinity, and contains very little, if any thing on this subject, to which every Unitarian will not assent."*

Mr. J. S. is not yet disposed to surrender; on the contrary, we find him uncommonly busy in bringing new guns into the field; but as they are not completely charged, they may make noise, indeed, but can do no real harm. Let us, therefore, confidently meet his attack.

No. I. page 209, he says, "As Jesus is sometimes called God in the scriptures, it has been inferred, that he must be the Supreme God. This might be an argument of some force, if it were not true, that the sacred writers often apply the same title to other persons, such as prophets, judges, magistrates, the angels, and Moses, &c. as appears from clear passages of the scriptures. Of course, from the title of God, given to Christ, it no more can be inferred, that he is the Supreme Being, than that the angels or prophets, &c. are so."

There is scarcely an Unitarian production, in which the same objection is not repeated, *ad nauseam*, and that with such an air of assurance, as may actually impose on the reader, were he not to know, that this bold and bombastic way of asserting, is the only thing that can supply, in some measure,

* See the "*Appendix*," in which the Apostles' Creed is proved to contain a downright condemnation of Unitarianism.

the want of truth and solidity, in their pitiful sophistry. (See *Christian Disciple.*—Professor Norton's Statement of Reasons, &c.—J. Sparks's Letters.—Unitarian Miscellany, and others, *passim.*) From this, the reader may judge, how tottering and trifling the cause must be, which stands in need of such props.

Admirable reasoning this! which, if pursued by the Atheist, will bear him out in denying the existence of God himself. For, let him, after Mr. J. S's example, reason thus: As God is sometimes called *God* in the scriptures, it has been inferred, that he must be the Supreme Being. This might be an argument of some force, if it were not true, that the sacred writers often apply the same title to other persons, or created beings; of course, God the Father is as little God as Christ, or Moses, or the prophets, who are called God as well as he, and still are not true God; therefore, there is no true God at all. Let Mr. J. S. answer the Atheist, and his answer will be ours to his sophism. He will, no doubt, reply, that, when a word is susceptible of a variety of significations, and when there is an actual doubt about its true signification, in any particular passage, a criterion must be admitted, to fix its true and determinate meaning. This criterion, he will add, is nothing else than plain good sense, which dictates, that, to determine the doubtful signification of an expression, attention must be had to the *subject matter*, to the *whole drift of the inspired writer*, to the *context and concomitant circumstances*, &c. &c. &c. Accordingly, Mr. J. S. will conclude against the Atheist, that, how various soever the significations of the word *God* may be in the scriptures, still, it is clearer than noon-day, that it cannot be understood but of the *Supreme Being*, as often as it is enounced *definitely*, *absolutely*, *in the singular number*, and *without addition whatever*, by which its native, proper, and absolute meaning, might be restricted or modified. And as the word *God* is used after *this manner*, in innumerable places of the scriptures, Mr. J. S. will unanswerably conclude against the Atheist, that *there is a Supreme Being;* and that, of course, his mode of reasoning is irrational and absurd. The same

sensible answer we return to Mr. J. S. when attacking the Divinity of Christ. For, it is an undeniable fact, that the title *God*, is as *definitely*, as *absolutely*, and *in the singular number*, without *any addition*, *restriction*, *or modification*, given to Jesus Christ, in the scriptures, as to God the Father; from which it must needs follow, that he is the true God, or Supreme Being, as well as the Father. We defy the Unitarians to produce one single instance from the scriptures, in which the name of God is ascribed, in that *absolute*, *definite*, *singular*, and *unrestricted manner*, to any other but the true God, to the Supreme Being. The examples, therefore, drawn by Mr. J. S. from Exodus vii. 1.—Deut. x. 17.—Psal. lxxxii. 6.—Psal. lxxxvi. 8.—Psal. xcvii. 7.—Exod. xxi. 6.—Psal. viii. 5—are nothing to the purpose, as the title *God* is not once used in the places alluded to, in a *definite and absolute manner*, and never, but *in the plural number*, and with such *epithets or restrictions*, as necessarily determine the sense to the signification of angels, or prophets, or magistrates; insomuch, that it is impossible, for the most ordinary understanding to mistake the meaning of said passages. The scriptures, therefore, in calling the angels, prophets, judges, magistrates, &c. *Gods*, intend to signify nothing more than a communication of power, science, and other eminent gifts, made to those beings, after the same manner, as when Moses is said to have been made a "*God unto Pharoah;*" this means no more than the great power which he was to exercise over that obdurate prince.

"This use of the term *God*," continues Mr. J. S. page 210, "exactly coincides with the words of our Saviour himself, when he says, "Is it not written in your law, I said, you are Gods? *If he called them Gods, unto whom the word of God came*, and the scripture cannot be broken," &c. John, x. 34."

"This is a key to all the passages above cited, and to all others, in which the word God is applied to any other person than the Supreme Being. The word of God came to Moses, the prophets, &c. With what remarkable propriety may not this application be made to the Lord Jesus. And yet this is very far from proving him to be the Supreme Being, any more than

the other persons who were called Gods for similar reasons."

I am surprised that Mr. J. S. should have hit upon this key; I mean upon this passage, which is of so decisive a character for the establishment of the divinity of Christ. Let us give a glance to the said xth chap. of St. John.

Verse 28. "And they (my sheep) shall not perish forever, and no man shall snatch them out of my hand."

Verse 29. "No man can snatch them out of the hand of my father."

Verse 30. "*I and the Father are one.*"

Verse 31. "The Jews then took up stones to stone him."

Verse 32. "Jesus answered, many good works have I shewed to you from my father, for which of these works do you stone me?"

Verse 33. "The Jews answered him, for a good work we stone thee not, but for *blasphemy, and because that thou, being a man, maketh thyself God.*"

Verse 34. "Jesus answered them, is it not written in your law, I said you are Gods?"

Verse 35. "If he called them Gods, to whom the word of God was spoken, and the scripture cannot be made void."

Verse 36. "Do you say of him, whom the Father hath sanctified and sent into the world, thou blasphemest, because I said: I am the Son of God?"

Verse 37. "If I do not the works of my Father, believe me not."

Verse 38. "But if I do, though you will not believe me, believe the works, that you may know and believe that the Father is in me and I in the Father."

Verse 39. "They sought therefore to take him, and he escaped out of their hands."

From the bare inspection of the text it is incontrovertible, *first*, that Christ's reasoning with the Jews is this: No man can snatch my sheep out of the hands of my father. therefore neither out of my hands. Christ proves this consequence by the memorable words immediately following: "*I and the Father are one.*" It is manifest that this argumentation turns

altogether, not on a unity of will and concord, as the Unitarians pretend, but on a *unity* or *identity* of *power*, otherwise the reasoning of Christ would not have been conclusive, which it would be blasphemous even to think. When, therefore, Chirst, by way of proving the correctness of his conclusion, says, "I and the Father are one;" he manifestly means that he and the Father have one and the same power, and, of course, one and the same divine nature, with which the divine power is identified.

Secondly, from the 31st verse it is undeniable, that the Jews understood the words of Christ as importing an identity of power, and, of course, of nature, for had they taken his words as implying only a *moral union and consent of will*, there would have been no reason whatever to reproach him with blasphemy and to stone him as a blasphemer, for the Jews themselves claimed and gloried in the perfect conformity of their wills with the will of God as much as ever a people did, they all called God their *Father*, and considered themselves as his adoptive children. The Jews, therefore, conceived, that Christ was styling himself one with the Father in power, nature, and substance. The same is undeniable from the 33d verse: "The Jews then answered, for a good work we stone thee not, but for *blasphemy, and because that thou, being a man, maketh thyself God.*"

Thirdly, did Christ correct this impression of the Jews as erroneous? Did he tell them that they mistook the meaning of his words, and that by them he meant nothing more than what each one of them pretended to, viz: that he was an adopted Son of God, as they believed themselves to be, and, that, of course, he was God not in reality, but in an improper sense only? By no means; but on the contrary Christ confirms the Jews in the meaning they had affixed to his words, by an argument not "*a pari*," as Mr. J. S. would fain have it, but *a minori ad majus*, after this manner: If those may be called Gods, to whom the word of God was spoken, although they were but mere men, with how much more reason can I be called God, I, whom the father has sanctified, (with his substan-

tial sanctity, by uniting human nature with the divine, in my person,) and sent into the world as one that proceedeth from him from all eternity? Such is the interpretation which the Fathers, and amongst others St. Augustin,* gives of this passage; and that this exposition is the only correct and the only admissible, I prove from what follows.

Fourthly. For, let me ask Mr. J. S. did this explanation of Christ our Lord satisfy the Jews? Did they conclude from this passage, that he meant to call himself God after no other manner than after that by which Moses, the prophets, angels, &c. were called Gods in the old law? So far from this, that they rather conceived that Christ was confirming what they could not hear without horror, viz: that, "being but a man, he was making himself God," true *God*, as contradistinguished from a mere creature or a man. That the Jews understood the above passages in this sense, is inferred beyond doubt from the 39th verse, "They sought, therefore, to take him, and he escaped out of their hands."

Fifthly. Christ went farther, and confirmed the Jews in this impression, by continuing to style himself one with the Father in power and in substance, from the works of the Father, which he in like manner does with the Father. "37th verse, "If I do not the works of my father, believe me not. But if I do, though you will not believe me, believe the works, that you may know and believe—what? That I am a man? But of this, to be sure, there was no need of proof. What then? "*That the Father is in me and I in the Father.*" To believe this, works of the Father were truly necessary; for how can these words, "*the Father is in me and I in the Father,*" be true, but in the mouth of him that is God? Finally, I ask

* "Si sermo Dei factus est ad homines, ut dicerentur Dii; ipsum verbum Dei, quod est apud Patrem, not est Deus? Si lumina illuminata dii sunt, lumen quod illuminat, non est Deus?" Tract xlviii. in Joan. "If the word of God was spoken to men, that they may be called Gods, shall it be said that the word of God himself, who is with the Father, is not God? If the lights which receive their light elsewhere are Gods, shall it be said that the light which enlightens is not God?"

what was there to be *believed*, if Christ was no more than a mere man like other men?

Mr. J. S. has here a fair opportunity to observe, how strong and unshaken must be the cause, which is able to convert his most prominent arguments into as many demonstrations in its favour. He will do well, too, in future, to examine well his keys, before he make an ostentatious show of them before the public; for, we find, by experience, that not every key is a double key.

Page 210. "It is also to be observed, that none of the names of the Deity, except this one of *God*, are ever applied to Christ, or to any other person. He is never called the Supreme Being—the Most High—Jehovah—the Eternal God—the only true God—the living God—God of Gods—Holy God."

I should not stop to answer such pitiful trifles, were it not to caution the simple and uninformed, against such empty sophistry.

1*st*. Supposing then, indeed, that no other name than that of *God*, had been applied to Christ, in that *absolute*, *definite*, *singular*, *and unqualified manner*, in which we have observed it to be applied to him, would not this, pray, be sufficient? Is there any name that more pointedly expresses the Deity, than the name of *God*, when applied in the above manner?

2*ndly*. Where, in the scriptures, does Mr. J. S. read, that the formal name, *Supreme Being*, has ever been applied to the Eternal Father, or the only true God? Does it thence follow, that the Father is not the Supreme Being? No: because, he is equivalently, or in other words implying the same meaning, called the Supreme Being. And why should not this hold good when applied to Christ?

3*rdly*. I deny the whole position. Christ is equivalently called all the names enumerated in the above objection, by the irresistible mass of scripture evidence, which we have adduced, to demonstrate his eternal generation, and his consubstantiality with the Father. For, the moment it is proved, that the Eternal Father has, "before the morning star, begot-

ten him out of his womb," and that he has one and the same individual nature with the Eternal Father, it necessarily follows, that he is *the Supreme Being*, *the Most High*, &c. &c. &c. Nay, from what has already been said, the reader must have observed, that there is not one of the above names, but what is explicitly or implicitly applied to Christ, in some or other scripture passage.

Page 211. "A prominent text which you bring forward, in proof of the supreme Divinity of Christ, is the noted one in Isaiah, ix. 6. "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

Mr. J. S. is surprised to find, that Dr. Wyatt should quote this text without a word of comment or explanation, to let it be known, that its most important parts are, at least, a very doubtful, and probably, a false rendering of the original.

Page 212. "Commentators almost universally agree in giving it a meaning different from the one retained in our English version."

"The next title, the *Mighty God*, is allowed to be a false translation."

I deny the whole, and defy Mr. J. S. to make good, what he here, with so much assurance, advances. What authorities does he produce in support of such broad assertions? Those of a Grotius and of a Le Clerc! Of a Grotius, who suffered himself to be so far blinded by his decided predilection for Socinianism, as to distort this illustrious passage from the Messiah, and to apply it to King Ezekias, who, at that time, was neither a child, nor was he, or any other mortal, of such a character, as to deserve such sublime titles, as are given here to the child, of whom the prophet is speaking.

The authority of a Le Clerc, who was likewise a zealous advocate of the Unitarian principles—nay, who even went so far as to write against the inspiration of the sacred writers. And shall these two partial latitudinarian writers, have weight enough to counterbalance the combined authority of both the ancient and modern Jews, who uniformly understood this pes-

sage, as of their Messiah; and of the Greek and Latin church, for not less than eighteen hundred years? Shall they make us adopt an exposition, which is at open variance with the plain and obvious meaning of the words of the original text, with all the ancient versions: the Chaldaic, the Syriac, the Arabic, &c.? An exposition, which offers an open violence to the text; which couples together what all ancient versions have separated, changes the punctuation, transforms the substantive into an adjective, and which, after all this unwarrantable *picking*, *maiming*, and *transforming*, presents a sense so little like to that of the text, as to cause its very expositors to be displeased, and to blush, as it were, at their own work? For, assuredly, Mr. J. S. would be ashamed to apply, with Grotius, this illustrious testimony to Ezekiah. He, himself, confesses, that, to transform, with Grotius, the words "Counsellor, the Mighty God," into "a Consulter of the Mighty God," does not seem to be so very natural. He might have added, that it is quite unnatural, and contrary to the text. For יעץ signifies not a consulter, that asks advice, but a counsellor, that gives counsel. Le Clerc is not less embarrassed than Grotius, in endeavouring to make it speak Unitarian language. He suspects that the word אל was not written in the original Hebrew. But on what ground? Because, it is not to be found either in the ancient versions of the Septuagint, or in those of Aquila, Symmachus, or Theodotion. If it be not found in the version of the Septuagint, it is not, says St. Jerome, because it was wanting in the original, but, because the seventy interpreters, amazed, as it were, at the greatness and majesty of so many titles, preferred to express them all in this one, "The Angel of the great Counsel." No one can be surprised, that the same word, אל. should have been left out by Aquila, Symmachus, and Theodotion; since it is a fact well known, that these three translators were downright apostates from faith, and that they designedly corrupted or weakened most of those passages that had a bearing on the Divinity of Christ.

Indeed, words must lose all their meaning, if these magnificent titles do not indisputably prove the Divinity of the

Messiah, or Christ. For, *first*, he is called *Wonderful*, which is one of the names of God, as we may gather from Exodus xv. 11—Psal. xxvii. 15.—from which St. Hilary, Lib. iv. and Lib. xi.—St. Athanasius, Lib. de Beatitud. Filii Dei.—St. Justin, Apol. ii. pro Christian.—Tertull. Lib. de carne Christi. St. Augustin, Lib. ii. 13, de Trinit.—and in cap. vi. Joan. Tract xxiv. &c. infer, that the Son is a divine Person, distinct from the Father. *Secondly*. Because he is positively called God, אל which being placed in the singular number, as a substantive, as it must be taken here, in order to avoid a tautology unworthy the Prophet, never signifies any thing else but the true God, it being a contraction from אלה. To say, with Mr. J. S. that it is more probable that the אל was intended to be the rendering of גבור is impeaching the Prophet of an insignificant tautology, by repeating the word *Mighty*, twice. *Thirdly*. Christ is called *Mighty*, which is the very proper name of God, as expressing, with a singular emphasis, the supreme and most powerful God, whom nothing can resist, and under whose controul, all things are placed. Hence, Deut. x. 17.—Nehem. ix. 32, God is called "The *Mighty* Jehovah." As also, Psal. xxiii. 8, "Who is this King of Glory? The Lord who is strong and mighty: The Lord mighty in battle."

We deny, therefore, the assertion of Mr. J. S. that the translation may be expressed in the following terms: "And his name shall be called wonderful, *divine* counsellor, mighty, father of the age to come, prince of peace," and we add that this is not a translation, but an unwarrantable corruption of the text, and that if once such licentiousness were allowed to be used in the expounding of the word of God, then, indeed, to use the very words of Mr. J. S. page 205, "You may prove the Trinity from the Koran, and shew the Vedas of the Hindoos, the Talmuds and the Targums of the Jews, to be treatises written in support of orthodoxy. In short, you may prove any thing from any book." We deny likewise, that "these results are drawn," as Mr. J. S. assures the public, "from the critical expositions of Trinitarians." Grotius and Le Clerc were *Socinians*, not *Trinitarians*.

At present, methinks, we are better entitled to address Mr. J. S. than he was to address D. D. Wyatt, page 212, "Is it dealing fairly, therefore, with those who have not the means of information, to represent this text *as* of a *doubted* authority in its present literal reading? Is it justifiable thus to confound truth with error, and so give countenance to popular prejudice, by making the scriptures speak what their writers never intended?"

Mr. J. S. page 215, adds, "That, even admitting the received translation to be correct, it does not prove Christ to be the Supreme Being, since the title *God* was often applied to other persons," &c. This reasoning has just now been proved to be false, as no instance can be produced where the title God is applied to a created person, as it is to Christ, i. e. in an *absolute*, *definite*, *singular*, and *unrestricted manner*. I have likewise shewn the same mode of reasoning to be absurd, as from it the Atheist might infer very conclusively, that the title God, even when applied to the eternal Father, does not prove him to be God.

Mr. J. S. *ibid*, adds in a note, "In this text the learned Dr. Owen found an argument for the *Hypostatical Union*. "That the same person, he says, should be the *Mighty God*, and a *child born*, is neither *conceivable*, nor *possible*, nor *can* be true, but by the union of the divine and human natures in the person of Christ, God and man." Page 290, 298.

Dr. Owen is perfectly right, and he can confidently defy Mr. J. S. to oppose any thing solid to his reasoning.

Mr. J. S. continues, "This is the way men reason and build up doctrines, when, as Bishop Newton says, they regard the bare words more than the meaning; they attach meanings to words which are inconceivable and impossible, and then invent schemes to make them *conceivable*, *possible*, and *true*."

This is a serious charge against the whole Christian world, which, if we credit Bishop Newton and his faithful copyist, Mr. J. S. reasoned no better on matters of religion than a mere fool. Let us see which of the two, Christians or Unitarians, best deserve the censure.

The former aproach the scriptures under a firm conviction that, whatever they contain is the word of God, and with a full determination to admit and believe whatever God has revealed in it, whether comprehensible or incomprehensible, because God, the author of the scriptures, being truth and wisdom itself, cannot be deceived, nor can he deceive. With a mind thus disposed, the Christian considers the text in all its bearings, consults the original fonts and ancient versions, looks around and examines in what way both the Jews and Christians of all past ages have ever understood it, and if after all this is done, he finds that the text, in its plain, obvious and natural signification, presents no other sense than that in which the world has ever taken it, and that, consistent with the principles of sound criticism, it is impossible to make any other sense of it but by adding to, or taking away from it, by transposing words, and changing them from substantives into adjectives, suppressing or altering relatives, propositions, &c. then he admits that one meaning whether it presents him with a mystery or not. So did **Dr. Owen** in the above passage ; the natural and obvious signification of the words "*A child is born unto us*"—"*Whose name is admirable, Mighty God*," considered in connexion with the original text, ancient versions, and interpretations of both Jews and Christians, forced him to admit in Christ both the divine and human natures. This one sense, the only admissible being once ascertained, the consequence will necessarily ensue that Christ cannot be both God and man without the hypostatical union, after the same manner as after having established the dogma of the simplicity, spirituality and liberty of our soul, you naturally conclude that it must be indistructible, for if it were not, it could not be simple and spiritual ; a process of reasoning perfectly parallel to that of Dr. Owen. Now, I ask any man of good sense, whether this mode of proceeding in expounding the saced scriptures be not simple and natural, in perfect accordance with sound reason and criticism, full of respect towards the Deity, and whether, in interpreting any ecclesiastical or civil law he would not adopt the same practice ?

On the other hand, what is the manner in which our Unitarian friends proceed in this and in similar cases? Acting upon the leading maxim of their system, that nothing is unintelligible, or, what is tantamount in their language, mystery cannot be admitted, since mystery and revelation are, according to their logic, opposite to each other, they open the sacred volume with a full determination not to admit any mysterious sense, however strongly and irresistibly that sense may force itself upon them. Accordingly, whenever they meet with a passage, which in its plain, obvious, and natural signification, speaks too loud against their preconceived favourite system, they are sure to torture the text, and to pick so many holes in it, till it begin to speak a language as opposite to its former native signification as the Koran is to the Gospel. And they go still farther. For when they perceive, that notwithstanding the extreme violence they offer the text, by alterations, transpositions, additions, and suppressions of words, it still remains so stubborn as to continue to speak the language which it was intended to speak by the Holy Ghost; they do not hesitate to strike the mortal blow, and to expunge the passage from the sacred volume as spurious and interpolated. Witness the *improved edition* of the New Testament, which affords more than one instance of this unhallowed licentiousness, among others in the two first chapters of St. Matthew and St. Luke, which, without further ceremony, are rejected as spurious—Why? because they contain the mystery of the miraculous conception of Jesus Christ, which they are determined not to admit, although the Mahometans themselves believe it to this day. It belongs now to the wise reader to decide, whether such procedure be respectful to God and his holy word, and whether it can be defended on any principle, and let him reflect what would become of the civil law, if citizens were allowed to handle it as Unitarians do the sacred scriptures.

The Unitarians, by thus interpreting the above text of Isaiah, have offered a fair specimen of their unwarrantable method in expounding the scriptures.

UNITARIANISM

PHILOSOPHICALLY AND THEOLOGICALLY EXAMINED.

NO. XII.

Continuation of the Review of Mr. Sparks' Sixth Letter.

THE foregoing would seem to be the *non plus ultra* of an unprincipled criticism. But the following is of a still more daring nature. It is, indeed unique in its kind, and nothing like it, if I mistake not, has been heard of, from the age of the Apostles down to the present day. It is the Unitarian exposition of the beginning of the Gospel of St. John. Here is that Gospel, such as it has been read hitherto, from the time it was published, in all the Greek and Latin versions, as well as in the living languages.

1. IN the beginning was the Word, and the Word was with God, and the Word was God.
2. The same was in the beginning with God.
3. All things were made by him: and without him was made nothing that was made.
4. In him was life, and the life was the light of men:
5. And the light shineth in darkness, and the darkness did not comprehend it.
6. There was a man sent from God, whose name was John.
7. This man came for a witness, to bear witness of the light, that all men might believe through him.
8. He was not the light, but was to bear witness of the light.
9. That was the true light, which enlighteneth every man that cometh into this world.

10. He was in the world, and the world was made by him, and the world knew him not.

11. He came unto his own, and his own received him not.

12. But as many as received him, to them he gave power to be made the sons of God, to them that believe in his name.

13. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the Word was made flesh, and dwelt among us, and we saw his glory, the glory as of the only-begotten of the Father, full of grace and truth.

Here is the same Gospel, translated, or better to say, sacrilegiously altered, corrupted, and disfigured by the Unitarians, in their improved version of the New Testament, with corresponding notes to almost every word or sentence, by which the original meaning of the text is entirely perverted. The corruption of the text is indicated by *Italics*.

1. The Word was in the *beginning*, and the Word was with God, and the Word was A God.

2. This Word was in the beginning with God.

3. All things were *done* by him; and without him was not any thing *done*, that has been *done*.

4. *By* him was life; and the life was the light of men.

5. And the light *shone* in darkness, and the darkness *overspread* it not.

6. There was a man sent by God, whose name was John.

7. This man came for a testimony, to testify of the light; so that all might believe through him.

8. He was not *that* light, but was *sent* to testify of *that* light.

9. That was the true light, which *having come into the world* is enlightening every man.

10. He was in the world; and the world was *enlightened* by him; and *yet* the world knew him not.

11. He came unto his own; and *yet those who were his* own, received him not.

12. But as many as received him, to them he gave *authority to be* the *children* of God; *even* to them who believe in his name:

13. Who *were* born, not of blood, nor of the will of the flesh, (nor of the will of man,) but of God.

14. And the Word *was* flesh, and *full of kindness and truth* he dwelt among us; and we beheld his glory, the glory as of *the only Son, who came from the Father.*

The translation of Wakefield is still worse; since it alters the very text with an audacity, of which, none but a downright infidel can be capable.

Let the public compare these two renderings, and then accompany us to the examination of Mr. Sparks's objection.

"Another text, which you, (Dr. Wyatt,) cite, is, John i. 1, "In the beginning was the Word, and the Word was with God, and the Word was God."

Mr. J. S. enlarges much on this subject; but what he says in many words, may, if I mistake not, be brought, without weakening his reasoning, within a much narrower compass.

He begins with observing, *first*, that one of the principal designs of St. John, in writing, was to prove, that "Jesus is the Christ, the Son of the living God." From this declaration, he says, the opinion would seem to have prevailed, that Jesus was not the Christ; which error he intended to oppose, as well as some others, respecting the nature and person of Christ.

2ndly. The errors, whose refutation St. John had chiefly in view, were taught by the Platonic philosophers, the Gnostics, and the Cerinthians, and consisted, with regard to the *Logos*, or the *Word*, in this: That they asserted, *first*, that the Supreme Being did not create the world, but assigned this work to a subordinate Being, whom they called *Logos*. *Secondly*, that according to the Gnostics, Christ had not taken a true and real body, but only a fantastical one; and that, of course, he did not die and arise from the dead, but only in appearance.

3rdly. "To one or other of the philosophical sects, it must be remembered, almost all the early christian converts belonged, before their conversion." It was, therefore, of the utmost importance, to caution the new christians against the above erroneous opinions.

4thly. The object, therefore, of the Apostle, in writing his Gospel, was, "to show that the *Logos* is not a *Person* or *Being;* and yet, is something which is with God, and which may be called God,—such qualities, in short, as make him the Supreme God; and thus, probably, it denotes the *power* of the Deity, acting under the guidance of his wisdom."

The Apostle, therefore, intended to show, that there was no such intermediate Being, as was designated by the different sects of that period, under the name *Logos.*

5thly. There are many instances, both in the Old and New Testament, in which the term *Word* or *Logos*, is personified, although, in those passages, it does not signify a subsisting person.

6thly. As it was common, in the time of St. John, to personify the *Logos*,—he did not depart from the customary use of language, in employing the word after a similar manner.

7thly. It is to be observed, that, if St. John intended to declare Christ to be God, it is very strange that he should say, one object of his writing was, to prove him to be the *Son* of God.

8thly. Moreover, the *Logos* cannot be God, unless there were from the beginning, two distinct Deities, and that these two were one. No mode of explanation, which makes the *Logos* a person, existing from eternity, can be free from this inconsistency and contradiction.

For a lucid and comprehensive view of this subject, we are referred, in a note, to the publications of Professor Norton, Kuinoel, Dr. Priestley, Lindsey, and Le Clerc. (See Sixth Letter of Mr. Sparks, to Dr. Wyatt, page 216—222.)

Such is the lucid and comprehensive view, which our Unitarian friends take of the beginning of the Gospel of St. John. Vain reasoning! Fallacious sophistry! which cannot stand either the touch of logic, or the light of history!

Before I reply to the various parts of this ill-devised system, I shall premise one or two general answers.

1*st*. The common sense of all nations, past and present, gives us Christians a right to reject and explode the Unitarian interpretation as false, unscriptural, and anti-christian, without going to the trouble to discuss its grounds, for this sole reason: because it contradicts that only true and divine meaning, which the Apostles gave to the first generation of Christians, which they confirmed by wonders and prodigies, and which has been uniformly handed down to this present day, by all christian nations. This is a public, solemn, and most interesting fact, which is averred by as many witnesses, as there have been christians, for upwards of eighteen centuries, all over the globe, and which cannot be denied, unless we give the lie to all past ages, and the present christian world, and unless we terminate in believing nothing at all of what has happened in former times, which is a degree of absurdity, of which we do not conceive any man capable, as long as he remains in a state of sanity. Prescription, or a long and undisturbed possession, is, in all the courts of the world, the best title a man can have to the right of his property. We christians, have prescribed against the Unitarian, or any other novel scheme of interpretation, by a quiet and undisturbed possession of eighteen hundred years. The christian cause, of course, is, without any further ado, decided at the tribunal of all mankind against the Unitarian pretensions.

2*dly*. To maintain that the object of St. John in writing, was to deny Christ to be God, or a subsisting person, is so barefaced a misstatement of history, that nothing but an unblushing hardihood could have possibly advanced it; since it is a notorious fact, recorded by both St. Ireneus and St. Jerome, as we have remarked already, that St. John wrote his gospel at the request of the Bishops of Asia, for the direct and explicit purpose of asserting the divinity of Jesus Christ against the Cerinthians and Ebionites.

3*dly*. I here appeal to the candour of my readers, and confidently ask, whether by reading over and over again the be-

ginning of the gospel of St. John, the meaning which Unitarians affix to it, would ever present itself to the mind of any man, unless he had been previously made acquainted with the Unitarian system? I ask, whether any man in his senses could ever imagine, that, in reading the following phrases, "The Word that was with God and was God—He, by whom all things were made—He, in whom was the life and the light—He, before whom St. John, his precursor, was sent, to give witness of him, as he actually did, according to the same chapter—He that was the light, that enlightens all men—He who was in the world, and by whom the world was made, and yet the world knew him not—but as many as have received him he gave them power to be made the children of God—and the Word was made flesh, and dwelt among us, and we saw his glory, the glory as of the only begotten of the Father, full of grace and truth.—John beareth witness, and crieth out, saying: This was he of whom I spake:—He that shall come after me, is preferred before me, because he was before me," &c. Could any man reading this, I ask again, possibly imagine that all this is said, not of a subsisting person, but of some abstract attributes of God, viz: his power and wisdom? Can abstract attributes be said to have made the world? Can it be said of them, "*In him was life—he was in the world—he came unto his own—he gave power to be made the sons of God to them that believe in his name?* Can it be said of the attributes of God that they were "*made flesh and dwelt among us,*" and that *we saw their glory, the glory as of the only begotten of the Father?* Of whom did John bear witness? Was it of the abstract attributes of God? Was it not of Jesus? Of Jesus, therefore, must be understood all that he had said to the 15th verse, at which he says, "John beareth witness of him;" *of him* necessarily refers to him of whom he had just now been speaking. Jesus therefore is the *Word, that was in the beginning, that was with the Father, the Word that was God,* and *that was made man.*" To put on this chapter the Unitarian construction, would be a shocking insult to the common sense of men, and a perversion of human language unpa-

ralleled in any work that ever was penned by men. And from this one instance, among a thousand, the reader may infer what store he is to set by those bombastic professions of the Unitarians, viz: that those creeds are best which keep the very words of scripture, and the faith is best which admits of the greatest simplicity;* that they admit no other creed but the words of the Lord Jesus and his apostles, that their doctrine can be expressed in their very words without addition or comment, in fine, that they are sure to take always the scriptures in their plain, obvious, and natural sense, &c.!!† If this be taking the word of God in its *plain, obvious,* and *natural sense,* then I make bold to assert that there is no cause in the world so desperate of which any counsellor at law ought to despair, for in taking the code of the civil law in its plain and obvious meaning after the Unitarian fashion, he is sure to make it speak whatever he pleases. Let us now turn our attention to Mr. J. S's comments on the beginning of St. John's gospel.

First, Mr. J. S. sets out by observing, that one of the principal designs of St. John in writing his gospel was to prove that "Jesus is the Christ, the Son of the living God." What then? Does it follow from this, that he did not mean to prove him to be true God? The contrary is manifest from the evidence of St. Iræneus and St. Jerom, who bear witness that the principal end of St. John in writing was to establish the divinity of Christ. Next, the very words of St. John, produced in the form of an objection, prove the same to a demonstration. For, let me ask Mr. J. S. what clearer or stronger phraseology could St. John possibly make use of in order to prove Christ to be the true God, than by styling him so repeatedly and so definitely "*the Son of the living God, the only-begotten, the only-begotten Son of the Father, the only-begotten Son, who is in the bosom of the Father, and whom the Father has begotten out of his womb before the morning star?*" Did St. John intend to give us to understand by these extraordi-

* See the title page of the Unitarian Miscellany.

† See the *Christian Disciple*, and other Unitarian publications passim.

nary titles, that Christ was nothing more than what he (St. John) thought himself to be, viz: an *adoptive* son of God? What mortal, what saint, nay, what heavenly spirit ever arrogated to himself such a name as that of the *only-begotten Son of God?* Who else but the true and natural Son of God, and God himself, could, when juridically interrogated whether he was the Christ, the Son of the living and blessed God, definitely answer: I AM?*

That St. John sat down to write his gospel with a view of opposing the errors of the Platonic philosophers, of the Cerinthians, and the Gnostics, I readily grant; but I deny what Mr. J. S. asserts in the third place, viz: "That almost all early converts to Christianity belonged, before their conversion, to one or the other of these philosophical sects." For, I ask, what do the common mass of the people in our days know of the philosophical systems of a Cartesius, of a Coppernic, a Newton, a Locke, a Kant, &c.? As little did the generality of the people in the age of St. John know about the jarring systems of the Pagan philosophers. If it be further urged, that at least the primitive Fathers had imbibed, prior to their conversion, those philosophical opinions, I refer the reader to the appendix to this work, where this objection is fully answered, and I beg him moreover to take notice *first*, that whenever those Fathers assert the divinity of Christ, of the Holy Ghost, the mystery of the Trinity, it is to the scripture evidences they refer, and never to the philosophy of Plato, much less to the absurd and extravagant systems of the Gnostics or Cerinthians. *Secondly*, that not only they do not appeal to the Platonic principles in matters of religion, but positively declare against them, reject them as full of vanity and error and undeserving attention, so little were their minds tinctured or prepossessed by such principles!

4th. "The object, therefore, of the apostle was to show that *Logos* is not a *person* or a *being*."

If such was the object of the apostle, then he no doubt intended that we should read him backwards. For, as we have just

* Mark, xiv. 62.

remarked, in reading his first chapter and the remainder of his gospel just as it stands, it is undeniable that there occurs scarce one single sentence that does not irresistibly imply that Christ, or the Logos, is a *person*, a *subsisting being*, true God and true man, "And the word was God, and the word was made flesh," or man, without ceasing to be the word.

To maintain that the object of the apostle was, "to show that the *Logos* was *no person*, *no subsisting being*," is to impeach, not only the divine inspiration, but the very common sense of the apostle. For were I to undertake to show, on the one side, that the Logos is *no person*, *no subsisting being*, and should prove all along, on the other side, that the Logos is a *true person* or *subsisting being*, and ascribe to it all such personal qualities which cannot be given but to a true and real person, the world, no doubt, would deservedly judge me only fit for a lunatic asylum. Now, such would be exactly the mode of proceeding of St. John. For, if we credit Mr. J. S. his principal object, on the one hand, was to show that the Logos was *no person* or *being*, and on the other, he says all he can to convince the world, that the Logos *is* a *true person* or *being* distinct from the Father. "And the Word was with God." Existing from all eternity. "In the beginning was the Word." A true divine person. "And the Word was God." This Word came into the world: the world was made by him: the Word was made flesh.—St. John beareth witness of him."

In a word, in this and the remaining chapters, St. John ascribes to the Word such works and attributes, which, unless we entirely change the native signification of words, cannot possibly agree, but with a true subsisting person. If, therefore, St. John, as Mr. J. S. pretends, intended to show that the *Logos* is no *person*, or *subsisting being*, he ought to have said exactly the reverse of what he has said; and he might, with one word, have refuted the errors of the time, by saying, that there was no such intermediate Logos as they imagined; that the Logos in God was nothing more than his power and

wisdom. But St. John pursued another course, as is obvious from his Gospel.

"The Apostle, therefore, intended to show, that there was no such intermediate being, as was designated by the different sects of that period, under the name of *Logos*."

Here Mr. J. S. is partly right; for St. John shows, that the Logos, who "was with God in the beginning, and by whom the world was made, and without whom nothing was made of what is made," was by no means an intermediate or subordinate being, as those sects imagined; but, that he "was God," the "only-begotten of the Father," and, of course, of one and the same indivisible nature with him. This is what St. John teaches, against those sects that denied the divinity of Christ, as well as his incarnation; which error he for ever proscribes, by these sacred and emphatic words: "And the Word was made flesh, and dwelt amongst us." And the vindication of these two mysteries, formed his chief object in writing his gospel.

5thly. "There are many instances, Mr. J. S. observes, both in the Old and New Testament, in which the term *Word* or *Logos*, is personified, although in those passages, it does not signify a subsisting person."

The argumentation is similar to this: The word *God*, in many instances, signifies angel, prophet, judge, &c. therefore, it does not denote the supreme God in this passage: "In the beginning *God* created heaven and earth." Mr. J. S. will, no doubt, justly reply, that, although, at times, the word *God*, may signify no more than excellent creatures, still, the subject-matter and the context, sufficiently determine the word *God*, in the text quoted, to the signification of the Supreme Being, the only true God. The reply is just, but if it be so in his case, he cannot but admit its justness in our's. For, in all the instances in which the Logos is personified, without being styled a person, the meaning is so self-evident and unequivocal, that not even the completest dunce can mistake the meaning. So, though it be a common expression, to say, *the law speaks, decides—the bench of the judges has given judgment—the Bible says so and so*—there is no man so destitute of common sense,

as to imagine, that either the law, or the seat of the judges, or, finally, the Bible, be a true person. But, if it were said, *the court met, examined the law and the witnesses, gave judgment, condemned the one, and acquitted the other*, no man in his senses will fancy that the material court-house has done all this, because all these actions cannot be possibly done by a material building, but only by living judges. This is exactly the case with the *Logos* of St. John. For the holy Evangelist attributes to that *Logos*, such works and qualities, which cannot possibly belong to an abstract attribute of God, such as his power and wisdom, and which, unless we thoroughly change the language of men, necessarily require a subsisting person.

6thly. "As it was common, in the time of St. John, to personify the Logos—he did not depart from the customary use of language, in employing the word after a similar manner."

This, indeed, is making St. John a wonderful writer.—His principal design in writing, was to show, against the the Platonic philosophers, the Gnostics, and Cerinthians, that the *Logos* was *no person*, or subsisting being: and how does he show this? Why, by personifying it himself, after the same manner as they did, by accommodating himself to the very language of the above sects, and by saying the same, if not much more, of the Logos than they did; and so, instead of opposing the errors of the said sects, he confirmed the world in their erroneous opinions. And, indeed, St. John so personified the Logos, that the whole christian world, for the lapse of eighteen hundred years, did never so much as suspect, by his Logos, any thing else than a true subsisting, divine person. Is it not insulting the wisdom of the inspired Evangelist, to suppose, that, whilst he wished to show that the *Logos* was no person, he should be so condescending, or rather, so silly, as to express himself, of the said *Logos*, after the very same manner those did whom he meant to refute? And that, thus, in fact, he should exactly show the reverse of what he intended to show? St. John did not accommodate his oracles to the customary use of language, but to the direction of the Holy Ghost, who inspired him with both the mys-

teries and the appropriate words to express them. It is in the school of Christ, and in reposing on his bosom, he studied, not in the lyceums of heathen philosophers, or sectarians.

7*thly*. "It is to be observed, that if St. John intended to declare Christ to be God, it is very strange that he should say, one object of his writing, was to prove him to be the *Son of God*."

This may appear strange to Mr. Sparks and his associates; but much stranger still must it appear to the christian world, to see them turn into an objection against the Divinity of Christ, what christians of all ages have hitherto taken to be the best proof of it. For, let me ask again, could human language furnish the Evangelist with clearer and stronger expressions than those which he used, on the supposition that he intended to prove Christ to be the true and natural Son of God, consubstantial with the Father? Certainly not: "*The Word was God*," "*The only-begotten of the Father*," &c. And having once proved him to be the true and natural Son of God, does he not, by a necessary connexion, show at the same time, that although Christ be a distinct person from the Father, still he is one and the same God with the Father, since he cannot be his natural Son, without having his whole nature, which is essentially indivisible. Must it not appear strange in the extreme, that Unitarians should take the words of Christ to imply no more than an improper and adoptive filiation, whilst we are certain, from the report of the Evangelists, that the Jews, who heard them from the mouth of Christ, understood them of a true, natural, and really divine filiation; and that Christ was so far from correcting this their impression, that he rather confirmed them in it, by accumulating reasons upon reasons to the same purpose. Turn over to the fifth chapter of St. John, verse 17, "But Jesus answered them: my Father worketh until now, and I work. Hereupon, therefore, the Jews sought the more to kill him, because he did not only break the sabbath, but also said, that *God was his Father, making himself equal to God*." Did Christ correct this their impression? On the contrary, he

confirms them in it. *First*, from the impossibility of his acting without the Father, on account of his possessing one and the same indivisible nature with him:—verse 19, "Amen, Amen, I say unto you: the Son cannot do any thing of himself, but what he seeth the Father do." *Secondly*, from the divine works which he does after the same manner as the Father:—"For what things soever he (the Father) doeth, *these the Son also doeth in like manner*." *Thirdly*, from an equality of divine power:—verse 21, "For as the Father raiseth up the dead and giveth life; *so the Son also giveth life to whom he will*." *Fourthly*, from an equality of honour and worship:—verse 23, "That all men may *honour the Son*, as they honour the Father. He who *honoureth not the Son*, honoureth not the Father, who hath sent him." *Fifthly*, from his supreme power of raising up all the dead on the last judgment:—"Amen, Amen, I say to you, that the hour cometh and is now, when the dead shall hear the voice of the Son of God; and they that hear shall live." *Sixthly*. From his being the fountain and author of life, after the same manner as the Father, v. 26. "For, as the Father hath life in himself, so he hath given to the Son also, (by his eternal generation,) to have life in himself," &c. &c. The same Evangelist presents us with a passage of the same import, and which is fully as strong as this, in his tenth chapter. That Christ called himself God, in the natural signification of the word, is likewise irrefragably demonstrated from the juridica interrogatory of Christ our Lord by his judges, for the answer of the Jews on that solemn occasion: "He has blasphemed, he is guilty of death," proves, beyond the possibility of a doubt, that the question put to Christ, "Art thou the Christ, the Son of the blessed God;" and Christ's solemn answer: "*I am*," referred not to the dignity of the adoptive Son of God, (for the Jews themselves glorified in being the adopted children of God,) but the infinite dignity of the true, natural, only-begotten, consubstantial Son of God.

8. "Moreover the *Logos* cannot be God, unless there were from the beginning two distinct Deities."

And why not? And how does Mr. J. S. prove, that by multiplying the persons in God, we must needs multiply in the same ratio the natures? How does he demonstrate, that one and the same divine nature cannot exist in three distinct persons? We have shown from reason alone, not only the possibility, but even the propriety, of three persons in one and the same God.

At last, for a lucid and comprehensive view of this subject, we are referred to the publications of professor Norton, Kuinoel, Dr. Priestly, Lindsey, W. Clerc, &c.

And are these to be in future our Holy Fathers? Is it to these, and such like doctors, christians are to go to school to learn what they are to believe respecting what Jesus Christ and his Apostles taught eighteen hundred years ago? Is it these masters, some of whom have not lived to see half the summers which I have seen myself, that are henceforth to teach us the true meaning of the scriptures, and piously to tell us; *that is to be admitted, this is to be rejected, that is right, this is wrong?* Is it from *them* we are to learn the edifying and pleasing lesson, that Christ had no sooner established his church, than he, regardless of his promises to her, abandoned her to the wild passions of men, to the foolish reveries of the heathen philosophers, and to the impieties of proud innovators? That, ever since the beginning of the christian æra, down to this present day, the christian world was drowned in abominable idolatry, by worshipping a mere man, Christ, for a true God? Is it by them we shall be modestly told, that the Fathers of both the Greek and Latin church, whose sanctified lives, and immortal works, have entitled them to the veneration of all past ages, were nothing more than deluded simpletons, and that the venerable eighteen œcumenic councils of the church were nothing better than contemptible assemblies of a church wrapt up in darkness and idolatry? Whatever regard we are ready to pay to the splendid endowments of Unitarian, or any other writers, we are sure that the Christian world will never lose its good sense to such a degree, as to allow that any comparison whatever should be

made between those luminaries of the church, of whom we are speaking, and those ephemeric writers, most of whom set out at random, without any fixed principles, and whose destiny it seems to be not to raise up, but to pull down; not to make new Christians, but to pervert those that are such.

Page 222, Mr. J. S. proceeds to torture the text adduced by Dr. Wyatt, Luke, i. 16, 17, "And many of the children of Israel shall he turn to the Lord their God; and he shall go before him in the spirit and power of Elias."

As I did not make use of this passage to prove the Divinity of Christ, I should not have stopped at all to vindicate it, had I not considered it as truly conclusive, and Mr. J. S's answer to it as unsatisfactory.

If we listen to Mr. J. S. "To *go before God*, means to walk in *his presence*, or *his sight*." But here Mr. J. S. commits his usual blunder, for, because the phrase ενωπιον θεου, in certain instances, signifies: *in the presence of God, or in the sight of God*, it can by no means be inferred, in good logic, that it has this signification here; nay, that it has not, is clearly deducible from this other text, relating to the very same precursor of Christ. "And thou, child, shall be called the prophet of the Most High: for thou shalt go before the face of the Lord, to prepare his way." In the same chapter, v. 76; here the phrase πρὸ προσωπου Κυριε, *before the face of the Lord*, clearly points out the meaning of the phrase, *to go before God*, in the former passage, and shows that the Unitarian construction is untenable.

"John xx. 28, "And Thomas answered, and said unto him: My Lord and my God." There have been different opinions concerning the meaning of this text: some have supposed that Thomas meant to address Christ as the Supreme God; others, that this language was only an exclamation expressing his surprise, as if he had said: Good God what do I behold! others, that St. Thomas addressed Christ, but not in the character of the Supreme Being, but in the same sense as the Jewish magistrates were called Lords and Gods."

In support of these ridiculous, unnatural, and extravagant interpretations, mostly all the Socinian and Unitarian doctors are

called up. Slichtingius, Crellius, Kuinoel, Rosenmüller, Carpenter, Kenrick, Wolzogen, Lardner, Whitby, Lindsey, Archbishop Newcome, Pearce, but were their number ten times greater, and their names ten times weightier, they would never be able to make good sense out of nonsense. The very great anxiety of these writers to find out some new exposition of this text, and their visible embarrassment in striving to get rid of this difficulty, indicates that the text is too plain to countenance their perversions.

And, indeed, good plain sense will not allow us to adopt any of the above interpretations, but the first, which supposes that St. Thomas meant to address Christ as the Supreme God and Lord, in which sense the christian world has ever understood the words of St. Thomas. The Socinian, or Unitarian expositions, besides being at variance with each other, carry along with them proofs of their absurdity.

For, in the first place, to maintain, that the words of St. Thomas are not to be referred to Christ, but to God the Father, by way of exclamation, to express his surprise on finding that Christ had, in reality, risen from the dead, is too pitiful a fiction as to deserve any answer; for *first*, in the Greek, we do not find the ὦ, which is the note of admiration, but simply the article ὁ. 2. Next, the words of St. Thomas must be referred to him, whom he saw, whom he touched, and who answered him; but Thomas saw Christ, touched Christ, and Christ answered him; these words, therefore, *my Lord and my God*, must needs be referred to Christ. 3. To say, that St. Thomas called Christ his *Lord and his God* in no other sense than the Jewish magistrates were called Lords and Gods, is a silly assertion, that has more than once been refuted in this very work; in the course of which we repeatedly defied our Unitarian friends to produce so much as one instance, either from the Old or New Testament, in which the word *God*, used *absolutely*, *indefinitely*, in the *singular number*, and without *any restrictive epithet or clause*, signifies any thing else than the supreme and only true God. Mankind never took the word *God*, when enounced in that way, in any other than the proper and literal sense.

"It has been remarked by Grotius, Bishop Pearce, and others, that this is the only instance in which Christ is addressed by any of his disciples under the title of God; of course, St. Thomas did not address him as the eternal God. If the disciples believed Christ to be God, why had they never called him so before, when they saw his miracles and astonishing works, which could only be done by a divine agency?"

First. Supposing all this to be correct; what then? Is it not enough that one apostle should have styled him the *true God*, and that in the presence of the others Christ should have reproached him for not having believed before that he was such? Did St. Thomas speak truth or not, when he said: *My Lord and my God? Next*, If the other disciples did not believe him to be true God from the beginning of his divine ministry, this only proves that they were dull and hard of understanding, and slow in believing what the prophets had foretold of the Son of Man, for which Christ often reproved them.

Secondly. We are far from granting the above statement to be correct. For, if the other disciples of Christ did not address him under the explicit title of *God*, they addressed him under other titles, which are equivalent in signification to that of God. Thus, Nathaniel in his very first interview with Christ, "answered him and said: *Rabbi, thou art the Son of God.*" St. John i. 49. All the apostles, by the organ of St. Peter. their head, called him equivalently God. "Simon Peter answering said to him: thou art Christ, *the Son of the living God.*" Matth. xvi. 16. "And Simon Peter answered him: Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that thou art the Christ, *the Son of God.*" St. John, vi. 69, 70. Christ, as we often remarked, cannot be the true and natural Son of God, which sense these words necessarily imply, without being the true supreme God; for he cannot be the natural Son of God without possessing the same indivisible nature with the Father, and, of course, without being consubstantial with the Father.

As we have not quoted the text, Acts, xx. 28. in support of

the divinity of Christ, noticed page 226, we pass over to page 226, where Mr. J. S. labours to elude the force of this passage in the epistle to Romans, ix. 5. "Whose are the Fathers, and of whom is Christ according to the flesh, who is over all things, God blessed for ever."

Here the apostle omits nothing to break the obstinacy of the Jews, who refused to acknowledge Christ as their God. *First*, he calls him *God*, by prefixing the emphatic article ὁ. *Secondly*, God, *above all things*, that is, supreme, in which sense the apostle writes to the Ephesians, iv. 6. "One God and Father of all, who is over all." *Thirdly*, "*Blessed God*," which glorious title is given to God, Matth. xiv. 61. especially when the phrases *for ever*, εἰς τους αἰῶνας ἀμην, are added. II. Corinth. xi. 31. Rom. i. 25.

This text seems, indeed, to bid defiance to all the ingenuity of the enemies of Christ's divinity; to be sure, our Unitarian Fathers reply, it does, as long as you let it stand as it has stood these eighteen hundred years. To make it speak Unitarian language, you have nothing else to do but first to alter the punctuation, and next, to transpose the article ὁ and to change the participle ὢν, *being*, *existing*, into the relative, ὧν, *whose*; this summary work being once done, and the word *to be*, being moreover added, all the difficulty vanishes, and instead of the above rendering of the text, we will read, "He, who is over all, God be blessed for ever," or, "God, who is over all, be blessed for ever," or, in fine, by varying the punctuation, "of whom, as concerning the flesh, Christ came, who is over all. God be blessed for ever." And is it after this manner our new doctors give us the plain, natural, and fair translation of the scriptures? Is it thus they express their doctrine in the *words of Jesus and his apostles? Without addition or comment?** Unhallowed audacity! Sacrilegious attempt! And are Christians any longer to listen to teachers of this stamp? Deists, indeed, and anti-christian sophisters may rejoice at such work, at such *pure*, *sincere*, *and rational Christianity*;†

* See a flying sheet entitled: An answer to the question, "Why do you go to the Unitarian Chapel?"

† See Unitarian Miscellany No. I. and other Unitarian productions, *passim*.

but not Christians. This method of shaping and fashioning the word of God into whatever form you fancy, being once admitted, there is no text in the scripture that may not be made to speak the reverse of what it actually does. For instance, in the following text, "The unwise said in his heart: there is no God," you will have exactly the reverse, by changing simply *no* into *a*, and thus saying, *there is a God.*

The above Unitarian interpretation is so unnatural and so forced, that Socinus himself, overpowered by the evidence of the text, constantly rejected it, and maintained that the words, *God blessed forever*, are to be referred, not to God the Father, but to Christ; and, indeed, the thing speaks for itself. For *first*, as often as the word *blessed* is used for *blessed be*, it is always put before him to whom it relates, and never after; but in the above text it is placed after Christ, it is to Christ therefore it refers. *Secondly*, neither the subject-matter nor the series of words will admit of that punctuation and apostrophe to the Father; for the article with the participle ὁ ὢν, *ille existens*, is a relative, which never begins a new sentence, but continues that which has already been begun. The limitation, *according to the flesh*, which the apostle puts along with *the blessed God*, and which Mr. J. S. seems to think a reason why the title *God* in this text cannot denote the supreme God, admirably designates two distinct natures in Christ: the *human*, according to which he descended from the Jewish fathers, the patriarchs, and *divine*, according to which he is the *God blessed for ever.*

Page 228, Mr. J. S. undertakes to invalidate the argument which Dr. Wyatt very judiciously esteemed might be drawn from the passage, II. Timothy, iii. 16. in behalf of the divinity of Christ; but as I did not avail myself of this text, I hasten to page 231, where Mr. J. S. is busily employed in perverting the meaning of the eighth verse of the first chapter of the Epistle to the Hebrews: "But unto the Son he saith: thy throne, O God, is for ever and ever."

As the first chapter to the Hebrews contains a most splendid and irrefragable testimony of the Divinity of Christ, it

will not be ungratifying to my readers, I trust, to find a part of it transcribed here:

Verse 2. God in these days hath spoken to us by *his Son*, whom he hath made heir of all things, *by whom also he made the world.*

3. *Who, being the splendour of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the Majesty on high.*

4. Being made so much better than the angels, as he has *inherited* a more excellent name above them.

5. For to which of the angels hath he said at any time: *Thou art my Son, this day have I begotten thee?* And again: I will be to him a Father; and he shall be to me a Son?

6. And again: when he introduceth the *first-begotten* into the world, he saith: And *let all the angels of God adore him.*

7. And to the Angels, indeed, he saith: He that maketh his Angels, spirits; and his Ministers, a flame of fire.

8. But to the Son: *Thy throne O God, is for ever and ever:* a sceptre of justice, is the sceptre of thy kingdom.

9. Thou hast loved justice, and hated iniquity: therefore, *God*, thy God, hath anointed thee with the oil of gladness, above them that are partakers with thee.

10. And: *Thou, in the beginning, O Lord, hast founded the earth, and the Heavens are the works of thy hands.*

11. They shall perish, but thou shalt continue.

12. And as a vesture shalt thou change them; and they shall be changed: *but thou art the self-same, and thy years shall not fail.*

Such is, word for word, the translation of this chapter, as it stands in the Greek version and Latin vulgate. Let the reader peruse it attentively, and take particular notice of the parts that are in *Italics*, and he will, I am confident, agree with me, that there is no other way left to the Unitarian, to elude the irresistible force of this argument, than the desperate at-

tempt of rejecting the whole chapter, as interpolated, as they have done with nearly the whole of the two first chapters of St. Matthew and St. Luke.*

What has Mr. J. S. here to say? "*First.* Many, and among others, Archbishop Newcome, he says, suppose the Psalm xlv. 6. to have been applied, by the Psalmist, to Solomon." But, Mr. J. S. is compelled to give up this absurd supposition, on the authority of St. Paul, who, in this chapter, applies it to Christ, and on the authority of the Jews, who, Mr. J. S. confesses, generally understood it to relate to the Messiah.

But then, (such is Mr. Sparks's inference,) "the Jews never expected their Messiah to be the Supreme God."

Suppose, for a moment, this assertion to be correct: what other conclusion could Mr. J. S. draw thence, than that the Jews did not fully understand the complete meaning of their prophecies respecting their Messiah? But we want not this answer; since we have proved elsewhere,† that the Jews did expect that their Messiah would be the true God.

"It is evident, (Mr. J. S. adds,) that the Apostle does not intend to signify, by this quotation, the *nature of Christ*, but the *dignity* of his office."

Evident! to whom? To Socinians and Unitarians: but not to the christian world.

Mr. J. S. attempts to prove his assertion, "For," says he, "in the very next verse the apostle speaks of God as a distinct being from Christ."

He means, or ought to mean, a distinct *person*, not *being*, because *being*, as we have often remarked, in its direct and immediate signification, denotes *nature*, and, as there is but one divine nature in the Father and the Son, they are but one divine *being* as to *nature*, but as that nature subsists in *distinct persons*, in the first after the *manner of a Father*, and in the *second* after the *manner of a Son*, and in the *third* after the *manner of one proceeding from both as his common principle*,

* See the improved or rather perverted edition of the New Testament.

† No. XI. Vol. 2. page 180---184.

there are three persons in God—thus Christ, as *Son*, may be very properly said to have been anointed by his *God as Father*, with whom he is one and the same God, although a distinct person from him.

"There would be two Gods," continues Mr. J. S. "if Christ were intended in this text to be called *God*."

By no means; there would be, indeed, two persons, but not two Gods; for to make two Gods would require two different natures, and in the three divine persons there is but one, i. e. the divine.

"It has been further observed by Grotius, Erasmus, Clarke, and others, that both the Hebrew and Greek of this passage will admit a different translation."

And did these Unitarian doctors understand Hebrew and Greek better than St. Jerom and the whole Greek and Latin church? With all the deference due these great names, we positively deny their position. Let the world decide whether we are correct or not. Here is the text as it stands in the original,* and in the Septuagint.† Observe, *first*, that the word *God*, in the 7th and 8th verses, occurring in the first place cannot apply but to Christ in the vocative case, hence Aquila translated θεε. *Secondly*, the word *God* is taken in its proper and strict signification, is moreover undeniable from the 12th verse, where the vulgate has "And the king shall greatly desire thy beauty, for he is the Lord thy God, and him they shall *adore*." προσκυνήσουσιν αὐτῷ. Versio Sept. והשתחוי לו "and bow down before him," i. e. adore him. No escape, therefore, for the Unitarians; either this psalm and the application made of it to Christ by the apostle must be expunged from the sacred writings, and this would be impiety, or they must adore Jesus Christ as their God, and this would be wisdom and piety.

Page 232, Mr. J. S. adds, "It is no part of my plan to enter into the tangled controversy about the Greek article." He considers it altogether irrelevant to the settling or ascertain-

* כסאך אלהים עולם ועד

† ὁ θρόνος σου ὁ θεὸς εἰς αἰῶνα αἰῶνος.

ing the true meaning of the scriptures, and cannot but wonder that men should waste their time, and torture their invention, in building up *arguments* of materials so shadowy and fragile. The more so, as it is undeniable, that in every passage in which the construction of the article is supposed to be an argument in favour of the Trinity, it is in the original ambiguous: which assertion he endeavours to prove from Tit. ii. 13. "The glorious appearing of the great God, and our Saviour Jesus Christ." It stands thus in our common version, but the grammatical construction, says he, will allow it to be rendered in the following manner, "The glorious appearing of *our* great God, and Saviour Jesus Christ."

Mr. J. S. with his Unitarian colleagues, does not seem to be fond of minutiæ, such as the Greek article, in the interpretation of the scriptures. "Aquila non venatur muscas.—The Eagle disdains to hunt after flies." He wishes to be at large, when he sets about interpreting the word of God, and to be allowed a discretionary power, not only to alter, to suppress, to transpose at pleasure the article, but the very verbs, substantives, nay, even sentences. Not so the Holy Fathers: not so the venerable Spiridion, who in the first general council of Nice, most severely rebuked him, who, in reading the gospel, substituted *lectum*, bed, for *grabatum*, a couch, although these words mean nearly the same; not so the Justins, the Irenæuses, the Clements of Alexandria, the Origens, the Athanasiuses, the Epiphaniuses, the Chrysostoms, the Theophylacts, who at times lay stress on the article as prefixed to certain words, and thus prove the importance of it; not so St. Jerom, who, remarking on Galat. v. 18. that πνευμαλι is there anarthrous, add "*Quæ quidem minutiæ magis in Græca quam in nostra lingua observatæ, qui αρθρα penitus non habemus, videntur aliquid habere momenti*—which minutiæ in the Greek language, more than in our own, which has no article, seem to be of some importance." Indeed, it requires no deep knowledge of languages, and especially of the nature of the Greek article, to know that the arbitrary omission or position of the article in Greek, or of the prefix and affixes in the ori-

ental languages, would change, in many instances, the meaning of the sentence, or turn it into nonsense, as may be seen in the excellent remarks of Dr. Granville Sharp, and the learned treatise of Dr. Middleton, on the Greek article. When, therefore, the Greek article is found or omitted before a word in all the ancient editions, or most of them, in all the ecclesiastical writers that have quoted that passage in their works, and has been thus warranted and consecrated by a long lapse of ages, we deem it a corruption of the word of God and an unwarrantable proceeding to move from their places those venerable land marks, or to make them altogether disappear, as it may best suit the prophane interpreter; for if such work were once allowed in the oracles of the Most High, what, pray, would soon become of the Bible?

Mr. J. S. adds, "It is furthermore undeniable, that every passage, in which the construction of the article is supposed to be an argument in favour of the Trinity, is in the original ambiguous."

Undeniable as this may appear to Mr. J. S. I must deny it as a gratuitous assertion, an assertion contradicted by the two learned authors just mentioned, and I must deny too, that the example which he has chosen to prove it is in any respect to the purpose. The bare inspection of the text, which we here subjoin, will convince the reader that it cannot bear the construction which Mr. J. S. means to force upon it.* Dr. Middleton unanswerably proves, that according to the incontestable principles laid down on the nature and tendency of the Greek article, it is impossible to understand θεȣ and σȣηρος otherwise than of one person, (see his remarks on Ephes. v. 5. and 2d Thessal. i. 12,) and that there is not a single instance in the whole New Testament, in which σοτηρος ἡμῶν occurs without the article, except in cases like the present, in which the two names joined together with one article necessarily denote

* Tit. ii. 13. "επιφανειαν δοξης τȣ μεγαλȣ Θεȣ, σοτηρος ημων Ιησȣ Χριȣ"—"The appearing of the glory of the great God and our saviour Jesus Christ."

one and the same person. The same case and meaning occurs, Ephes. v. 5. Thess. i. 12. The learned Dr. Wordsworth in his valuable researches avers, page 132, "I have observed more, I am persuaded, than a thousand instances of the form ο χριστος και θεος some hundreds of instances of ὁ μεγας θεος και σωτηρ (Tit. ii. 13,) and not fewer than several thousands of the form ὁ θεος και σωτηρ (2d Peter, i. 1,) while in no single case have I seen where the sense could be determined, any one of them used, but only of *one* person." See Middleton's treatise, page 286. This accomplished and deep author shows at full length, that the same form of expression in the classical writers required a similar explanation, whilst Dr. Wordsworth proves at large that most of the disputed texts were so understood by the Fathers, the Justins, the Irenæuses, the Clements of Alexandria, the Origens, the Athanasiuses, the Epiphaniuses, the Thophylacts, &c. The argument, therefore, drawn from the nature and force of the Greek article, is not, with regard to the Trinity, so slender a thread as Mr. J. S. would make the public believe. The Holy Fathers considered it to be very solid, and those writers who show themselves to possess a deeper knowledge of the Greek idiom, consider it to be decisive on the subject.

But, suppose, we were to give up for a moment this argument, which we are far from being willing to do, would perhaps, the want of this prop cause the dogma of the Trinity to totter? By no means. Mr. J. S. is mistaken, if he imagines that this fundamental truth is suspended by the thread of the Greek article. It is suspended not by a slender thread, but by a golden chain, supported by the Most High, and which no human force or ingenuity can break. It rests on the immovable basis of both the old and the new law, which if taken in the signification in which both the Jews of old and the primitive Christians have uniformly taken it, conspires irresistibly to establish this mystery. It rests next on a multitude of clear and plain scriptural passages, which cannot be pressed into the service of Unitarianism, but by open violence being made to the text, by mutilations, transposing, adding, or taking away

from them. Thirdly, it rests on those several discourses of Christ our Lord to the Jews, which they, and after them the whole christian world, always understood to imply the clear declaration, that Jesus Christ had given himself out for the true and natural son of God, which pretended crime was the only ostensible cause for putting him to death, as we learn from their own mouths. "The Jews answered him, (Pilate,) we have a law, and according to the law he ought to die, *because he made himself the Son of God.*" St. John, xix. 7. The Trinity is unshakingly established by those stupendous wonders which Jesus Christ wrought as *God*, with all the *authority of God*, and for the *explicit purpose* of proving that he was God. This mystery is futhermore written in indelible characters by millions of martyrs, who in latter times as well as in the primitive ages of the church, sealed it with their own blood. The Trinity is proclaimed by the unanimous voice of all past ages, as well as the present, by the learned works of the primitive Fathers and councils of the church; in fine, by a long series of public and solemn facts, which are so interwoven with the annals of the primitive church, that there is no possibility of denying them without rejecting at once all historical truth; facts, which undeniably demonstrate that the belief of the Trinity was the invariable belief of all times, of all places, of all nations, and that the heresies which arose even in the first ages of the church to impugn it, were universally condemned, detested, abhorred. I must add, in the last place, that this mystery has as good a foundation as are the infinite perfections of God, for, as we have observed elsewhere, either the Trinity is a divine and heavenly doctrine, or this inference is inevitable, viz: that Christ and God himself, who, by the most ample display of his divine power, sanctioned his doctrine, and the character of *the only begotten Son of the living, the blessed, God*, which he constantly assumed even before his judges, have imposed upon the world; but this is horrid impiety. It follows, therefore, in the last analysis, that if any thing at all be true, nothing can be more so than this fundamental article of the Christian faith, i. e. that in one and the same and only su-

preme God, there are three distinct persons, the Father, the Son, and the Holy Ghost, in whose name we have been baptized.

Mr. J. S. page 234, proceeds to reason away the argument which I. John, v. furnishes in support of the divinity of Christ. The text is as follows: "And we know that the Son of God is come, and has given us an understanding, that we may know him, that is true; and we are in him, that is true, even in his Son Jesus Christ. This is the true God and eternal life."

"It has been said, says Mr. J. S. that the last clause of this text refers to Jesus Christ, and that he is here called the true God."

This has been said, indeed, and said by the whole world, and, in fact, what else could men say, as long as they have any regard for the unalterable principles of human language?

"But, says Mr. J. S. Christ is here characterised as the Son of the true God; and, until it can be made out, that the Father and the Son are the same individual being, no words can more clearly express a distinction between them than these."

A distinction of *persons*, I grant it; a distinction of *natures*, I deny it: the Father and the Son are two distinct persons, they may, therefore, be distinguished from each other; but as they have but one and the same nature, they cannot be called two distinct *beings*, since *being*, in its principal and direct sense, implies nature, and not person, but in an *indirect* manner.

"Compare, says he, this text with another, in which is contained a similar construction. "For many deceivers are entered into the world, who confess not, that Jesus is come into the flesh. This is a deceiver and an anti-christ." II John, 7. In this text the last clause must be referred not to the immediate antecedent, that is, to Jesus, but to the remote one, i. e. to those that do not confess that Jesus is come in the flesh: after the same manner, concludes Mr. J. S. the clause in the former text must be referred not to the immediate antecedent, viz: to Jesus Christ, but to the remote one, namely, his Father."

Tædet eadem repetere millies. This unlogical mode of reasoning, I have had frequent occasion of noticing in the letters of Mr. J. S. Indeed every common reader must be sensible, that the greatest absurdities might be proved, if it were once allowed to argue from one particular case or form to another, without attending to the difference of meaning which the diversity of the subject matter, of the peculiar scope of the writer, and of the context may bring about. Take, for example, these two sentences, "*there* are many in our days who deny the Trinity, the Divinity of Jesus Christ, and of the Holy Ghost, although they apparently admit revelation, which others reject." *These are the Deists.* "There are men, on the contrary, who, at once, reject not only all mysteries, but even the whole system of revelation; differing in this from those who, whilst they reject all mysteries, seem still to profess some regard for revelation—*these are the Unitarians.* Now, if in compliance with the process of reasoning of Mr. J. S. we once adopt the principle; that these two clauses: *these are the Deists, these are the Unitarians*, are to be referred, without any further consideration, to their *immediate* antecedent, it must be obvious to every reader, that we shall make, in the first instance, Deists of the Unitarians; and, in the second, of the Unitarians, we shall make Deists. Clauses, therefore, perfectly similar, must be referred now, to what immediately precedes, now to the remote member of the sentence or discourse, and this, good plain sense dictates, can only be determined by the subject matter, the particular design of the writer, and by what precedes and follows. According to this rule, this clause: *this is the true God and eternal life*, cannot be referred but to what immediately precedes, i. e. the Son of God. Why so? 1st. Because St. John, in the said chapter, treats *directly, principally*, and, as we speak in schools, *ex professo*, of Jesus Christ; and, 2dly, From the context, it is manifest that, by these words, *this is eternal life*, the Apostle understood Jesus Christ, for he calls him by that title several times in the preceding verses of the same chap. v. 11,

"And this is the testimony that God has given to us *eternal life*: and this life is in his Son." V. 12. "He that hath the Son, hath life: he that has not the Son, hath not life." 13. "These things I write to you, that you may know, that you have eternal life, who believe in the name of the Son of God," as, therefore, these words: *this is life eternal*, are understood of Christ; these others, *this is the true God*, must necessarily refer to him too. By the reason of contraries, this clause in 2 John, 7, "This is a deceiver and an anti-christ," cannot be referred to the immediate antecedent, i. e. to Jesus Christ. 1st. Because good plain sense dictates this to the dullest understanding, so that there can be no matter of doubt or danger of mistake on the subject. 2dly. Because the name of Christ comes in only *indirectly*, or *incidentally*, in the said verse, as the bare inspection of the text shows; whilst, on the contrary, the explicit and main design in that chapter, is to describe the seducers and anti-christs: to them, therefore, the said clause can only be referred. Mr. J. S. moreover, observes, that this text, instead of containing any thing favourable to the Divinity of Christ, is actually an argument to the contrary, as it speaks of the Father and the Son, as two distinct beings, (he ought to have said persons,) calling one "the true God," and the other "the Son of God."

As if the Father and the Son might not be properly distinguished as distinct persons, although they make but one and the same divine being; *being*, in its direct signification, denoting *nature*, which is one and indivisible in the three divine persons! Apply this answer to what Schlicting says in the note, and his objection, which Mr. J. S. has copied from him, will entirely vanish.

As the particle *in* his Son Jesus Christ, will not answer the Unitarian cause, Mr. J. S. is of opinion with Schlichting, that the particle *in*, ought to be exchanged for the particle *through*, ἐν pro δια. This may be done in certain cases, where the subject-matter or context require, or at least allow it. There is no such thing here, and the whole Christian world rises up to give in their verdict against making such prophane use of, and taking such impious freedom with the inspired oracles of the Most High.

Mr. J. S. as if conscious of a complete victory, and of an absolute inability on the part of Christians, to refute his mighty arguments, begins now to show his broad conclusions, by observing, first, that there is not a single text, in which it is absolutely certain, that the title of *God* is applied to Christ."

There is not *one* only, but *several*, as we have seen, in which it is absolutely certain that the title *God* is applied to Christ; and the whole Christian world, the Greek and Latin church, have always applied it to Christ. Such an exalted and overwhelming authority, ought to have with us, in my estimation, greater weight, than the comparatively few writers, who, with a little smattering of Greek or Hebrew, consider themselves privileged to torture the texts at pleasure, and to give the lie to all past ages, to all the good and wise men that ever adorned the church, in the east and in the west, by their learning and christian perfection. But, suppose there were a thousand texts in the Bible, in which Christ should be called *God*, in the most explicit and unqualified manner, still to what purpose would that be, with men, who are determined, *per fas et nefas*, not to admit the Divinity of Christ?

Secondly, Mr. J. S. insinuates, that all the texts in which Christ is styled *God*, have been mutilated and deformed.—Where is his proof? The licentious and unprincipled criticism of some Socinian or Unitarian writers! If the parts under consideration are spurious or fictitious, why not all at once venture the step, and cast off in a lump, with the Deists, all the sacred books, since we have no more reason for believing one part of them to be more genuine and authentic than another?

Mr. J. S. page, 238, proceeds to make attack upon some arguments by which the Divinity of Christ is incontestably supported.

John, x. 30. "*I and my Father are one.*" Christ, says this writer, explains in another place, of what unity he intends to be understood. John xvii. "And the glory which thou gavest me, I have given them, that they may be *one*, even as we are *one*." In this text there is no question of a unity of substance,

but of a unity of counsel and purpose, of a unity of will: therefore, this other text, "I and my Father are one," means no more than that he was *one* with the Father, as he and his disciples were *one*, and as all christians are *one*, that is to say, united in counsel and purpose, and acting in concert."

Reasoning like this, when repeated at every page, becomes too tedious. Inferences are confidently drawn from one fact or passage to another, without any regard whatever, either to the subject-matter or contexts. Thus it happens, that by an open violation of the first rules of logic, two terms or expressions are forced to signify one and the same thing, when, in fact, they were intended to convey things as distant from each other, as the heavens are from the earth.

At the very first sight of the second passage, John xvii. 11, &c. every reader easily conceives that Christ could not have prayed to his Father, in behalf of his disciples, but for a moral union of will, of which only they and other men are capable. On the contrary, we have shown, from the whole drift of the discourse of Christ, that the first text, John x. 30, "I and the Father are one," cannot possibly, consistent with any principle of reasoning or language, be understood, but of a unity of power, and, of course, of nature and substance.—*Next*, that the Jews there present, took the words of Christ in that sense, on which account they were about to stone him, as a blasphemer. And *lastly*, that Christ was so far from correcting their opinion, that he rather confirmed them in it, by various arguments.

Thus, this text, taken in connection with its attendant circumstances, is an unshaken rock, at which, all the Unitarian shafts must always fall harmless and ineffectual. As long as that text is in the Gospel, (and it will be there to the end of the world,) so long will the Divinity of Christ stand on an immovable basis. Hence the reader will infer, what account he is to make of the contrary opinion of Calvin and the Socinian Wolzegen, quoted by Mr. Sparks, in a note.

From the gospel Mr. J. S. passes over to the epistle to the Philip. ii. 6. "Who being in the form of God, thought it no

robbery himself to be equal to God; but debased himself, taking the form of a servant. He humbled himself, becoming obedient unto death, even the death of the cross. Wherefore God hath exalted him, and hath given him a name which is above every name; that in the name of Jesus every knee should bow of those that are in heaven, on earth, and in hell."

The perversion of this text is a hard task for our Unitarian friends; it is so decisive and so unsusceptible of a Unitarian construction as to throw them into no ordinary embarrassments, as clearly appears from the jarring expositions they give of it.

Mr. J. S. first observes, that the apostle's object in this text is to recommend to the Philippians the virtue of humility, through the example of Christ; this passage, therefore ought to be understood in a sense indicative of the *humility*, and not of the *exaltation* of Christ.

Admirable reasoning! Logic, indeed, of a new kind! Who understands the matter best, the apostle or Mr. J. S.? For the apostle, at the same time that he exhorts to humility from the example of Christ, deems it wise to enlarge upon his exaltation as the reward of his self abasement; nay, Christ himself joins this exhortation to humility with the glory that is to follow it as its recompense. "Amen; Amen I say to you, that whosoever shall *humble* himself, shall be *exalted*." Did Christ our Lord act in this instance with propriety and wisdom? Not, if we listen to the transcendant logic of Mr. J. S.

"Christ is mentioned here as an example of humility, and apparently for no other purpose. But was it any evidence of humility in him to think it not robbery to be equal with God?"

I answer, it was a very great one. Because for the very reason that he being in the *form* or *nature* of God, thought it, of course, no robbery to be himself equal to God, and still debased his infinite majesty to such a degree as to "take the form of a servant, and to become obedient unto death, even the death of the cross," he gave to the world the most astonishing example of humility that can possibly be conceived. Or can there be a greater debasement than that he, who reigns in the heavens, should expire between two malefactors on the

cross? Suppose a Christian orator had in view to induce his audience to the practice of humility by the example of a powerful monarch, would it be contrary to his purpose, or to any precept of oratory, to remind his hearers of his former greatness, power, and dignity? Would not his humility be heightened and derive additional force from its being placed by the side of his former exalted dignity? Nothing, therefore, could better answer the purpose of the apostle than to premise the infinite dignity of Jesus *as God* before his extreme humiliations *as man.*

"What are we to understand, in the first place, by the *form of God?* Not the nature or essence of God, but only his external appearance."

If so, then, for the same reason, by the *form of man* in the same text, we are to understand only the external appearance of a man, then we shall have in Jesus Christ with the Simonians, the Basilidians, the Gnostics, &c. not a true real man, but only the fantastic figure or appearance of a man. But this absurd impiety is abhorred by our very opponents; therefore, whatever the word *form* may mean, either in the scriptures or classic authors on other occasions, it is manifest that here it can signify neither less nor more than the Deity, or the divine nature, as otherwise the antithesis which the apostle institutes between the *form of God* and the *form of man*, would be without meaning, and trespass against the first rules of reasoning. All the Fathers, without exception, explain μορφη by ὑσια, *nature*, *essence*. See Suicer, vol. ii. page 377.

"But, adds Mr. J. S. if being in the *form of God* is a proof that Christ was actually God, then his being in the *form of a servant or slave*, is a proof that he was actually a servant or a slave, which we know is not true."

This inference is perfectly correct, only we cannot see why Mr. J. S. would deny it. And the reader will be obliged to Mr. J. S. for informing him whence he knows, that Christ as *man*, or according to his human nature, is not essentially a servant, as being essentially dependent on the Deity, not only for its actual existence, but also for its preservation, or any other natural or supernatural gift?

"*Thought it no robbery himself to be equal to God.* It is agreed by almost all critics, Trinitarians as well as Unitarians, that the words *equal with God*, may be translated, with the strictest conformity to grammatical construction, *as*, or *like God.*"

We Christians deny this broad position as altogether gratuitous, and maintain that, for the space of sixteen hundred years, till the rise of Socinianism, no Christian critic or interpreter has ever translated the words *equal with God*, by the words *as*, or *like God.* The Newcomes, the Macknights, the Westens, the Whitbys, the Slichtings, the Kuinoels, the Rosenmulters, the Clarkes, the Priestleys, the Belshams, &c. &c. &c. are such doctors as belong to the new Socinian or Unitarian school. We have already observed that the Christian world has prescribed by its constant and uniform belief against the arbitrary interpretation of these new expositors. There is no question in what sense the ισα or any other Latin, Greek, or Hebrew word may, absolutely speaking, be taken, either by sacred or prophane authors in some extraordinary case; but what it actually signifies in this or that determinate place under consideration, nor whether the rules of grammar would allow us to give it another construction, but whether the subject matter and context will allow it to be taken in the sense of that new grammatical arrangement, into which new and daring critics are bold enough to bring it. Now that the word ισα in this text is used to express, not *likeness*, but *equality*, is out of all controversy, not only from the antithesis between the *form of God* and *form of man*, which latter phrase is allowed by all to denote the true internal nature of man, and, of course, forces us to understand likewise by the *form of God*, the nature and essence of God, but also, because the apostles taught the primitive Christians what precise meaning to attach to their words and writings. This apostolical interpretation was faithfully transmitted from generation to generation down to this present day, by the same Christian church, to whose care and custody the apostles entrusted the sacred deposit of the scriptures, and with whom Christ pro-

mised "to be all days, even to the end of the world." (Matth. ult.) Now what meaning did the apostle affix to the word ισα? That, no doubt, which Christendom has always since professed, and which moreover is, according to all vocabularies, its direct and native signification, the meaning not of *likeness*, but of *equality*.

Thought it not robbery, that is, says Mr. J. S. he did not consider this resemblance to God as a *plunder*, or a thing which he had *taken by force*. He looked upon it as a free gift, conferred by the good pleasure of God. In this consisted his humility.

Amazing humility, indeed! to acknowledge that all we possess comes from God! And is that all the apostle intended to propose to us for our imitation? If humility be nothing more than this, then you will scarcely meet with any man in his senses, that will not be truly humble, since you will hardly find any that will not freely acknowledge that all what he has or is, is a free gift of God.

Secondly. From our first answer, it clearly appears that the word ισα denotes here not *resemblance*, but *equality*, and, of course, this whole awkward interpretation of Mr. J. S. falls away of itself.

But must it not be confessed that Unitarian writers are distinguished scholars, perfectly conversant with the learned languages and the monuments of antiquity? With all the respect due to their exalted endowments, I shall be permitted to ask the question: are they better skilled in the oriental languages than St. Jerom was? Are they better Greek scholars than the Ignatiuses, the Justins, the Athenagoras, the Origens, the Irenæuses, the Clements, the Theophiluses, the Gregories Nazianzen and Nissen, the Basils, the Chrysostoms, &c. &c.? Venerable characters, who, after having gone through a classical course with most brilliant success at Athens, spent their sanctified lives in an assiduous application to sacred literature, especially the inspired writings; men, in fine, who have adorned the republic of letters with the most finished masterpieces of oratory and genius. Will even our very great esteem,

and, if you choose, our admiration for the extensive literary acquirements of the Unitarian writers allow us to put them on the same list with those great names? Nay, will not even good plain sense forbid us to imagine, that men, who owe all the knowledge they may posses of learned languages to their hard studies of grammars and dead authors, should be as thoroughly acquainted with all the niceities, native proprieties and significations of terms, various turns and constructions of phrases, &c. &c. as those who, to the inestimable advantage of being born in the very countries, in which these languages were spoken as the English is amongst us, have added unremitting application to arrive at perfection in their own language? Will Unitarians easily persuade any one, that the Americans in general, who study the French in their own country, speak and understand the French as well or better than a Frenchman by birth, who has made a particular study of his own mother tongue? As little will they persuade us that they understand the Greek tongue better than the Greek Fathers, and the Hebrew better than the ancient Jews. But the ancient Jews have always understood, as we Christians do, not only the oracles of the prophets, but also those of Christ, as I have often remarked, and as I have shown elsewhere.

The Greek Fathers, too, from St. Ignatius down to Theophylact, not one excepted, have always interpreted the disputed texts of the old and new law, that have a bearing on the divinity of Christ, as the christian world, at present, understand them. Let, now, the reader himself decide, to which of the two sides he is to listen in preference.

At least, *as critics*, some will say, the Unitarian writers must be allowed to be without competition. Look at their learned works, their commentaries on the scriptures, their scholia, their new English improved editions, with critical notes, &c, &c.

He that is acquainted with the Unitarian productions, will soon be made sensible, that, although much merit is generally due to their writers, for the *lucidus ordo*, and judicious arrangement of matters, still, there is much repetition of the same

arguments, that their logic is generally at variance with the first principles of reasoning, and that, since our libraries are filled with a quantity of critical works, on the scriptures and languages, the task of composing new commentaries on those subjects, of publishing new editions of the Bible with notes, interspersed with some Greek or Hebrew words, has become much less difficult, and requires, perhaps, a lesser degree of knowledge in those languages, than would be required to write but half a page of St. Basil or Chrysostom's works.

As to Unitarian criticism, it cannot be denied that it is unique in its kind, and exactly the reverse of what all wise men have hitherto followed, and of what wisdom dictates. *First.* When, in former times, some doubt arose about the signification of a word, or meaning of a sentence, antiquity was carefully consulted, and regard paid to the wisdom and learning of past ages. The Unitarian divines set all this aside. *Secondly.* The greatest veneration was ever had even for the smallest particles of the sacred writings, and that, from an innate sense of respect which every one feels to be due to the Word of God. The Unitarians hesitate not to reject whole parts of the scriptures, of the genuineness of which there was never the slightest vestige of doubt.* They alter the very text, and sacrilegiously substitute their own words for those, which the Holy Ghost had dictated to the sacred penmen, for no other reason, but because the sacred text cannot be pressed, otherwise, into their service.† Whenever a word happens to occur, either in the Old, or in the New Testament, which speaks too loud in support of the christian mysteries, they are sure either to transpose it, or to change its case, number, termination, or tense, or to ransack all the lexicons, or prophane authors, to make it appear, that the word in question may absolutely be used in a sense different, or even opposite to that, which the christian world has always understood it to convey. Thus, at every turn, we are gravely told, that, without any departure from the grammatical con-

* See the I. and II. chapters of St. Matthew and Luke, in Wakefield's and the improved edition of the N. T.

† See *ibid.*

struction, the text may be read so and so, and bear such and such a meaning. And what has grammar to do with the oracles of the Most High? Was it, perhaps, the object of the Holy Ghost, when he inspired the sacred writers, to dictate to them some finished piece of oratory or grammar? Was he, perhaps, restricted to the rules of grammar? Did not the Holy Ghost know better than Unitarian writers, what words to select, and what order and construction to adopt, for his exalted purposes? In what, then, does the learning of these new teachers consist? In the unhallowed attempt to reform the work of the Holy Ghost, and in making of the scriptures a grammatical construction: that is, in turning the Word of God into the word of man, and the doctrines of heaven into the reveries of scholiasters. If it be considered a criminal attempt in private men, to alter, not only the sentences, but even the very words of the civil law, or of a last will, on the frivolous ground, that those words and sentences are not altogether grammatical, what must we think of the procedure of those new doctors, who dare to do this in the very word of God? A cursory glance given to the Unitarian publications, and especially to the pretended *improved* edition of the New-Testament, and the translation of the New-Testament, by Wakefield, will convince my readers, that, far from having exaggerated matters in the above strictures, I have rather fallen short from what might and ought to be said.

UNITARIANISM

PHILOSOPHICALLY AND THEOLOGICALLY EXAMINED.

NO. XIII.

Letter VI, page 242. Coll. ii. 9. "For in him (Christ,) dwelleth all the fulness of the godhead, bodily or corporally."

"The word *Godhead*, (says Mr. Sparks,) means the same as Deity or God. What is meant by the *fulness of God*, we can ascertain, by comparing this passage with others. In the preceding chapter, the apostle says, "For it *pleased* the Father that in him should all fulness dwell." This fulness, then, was something, which he had received from the Father, and consequently, was not any thing which he possessed as an independent and self-existing being. In writing to the Ephesians, the apostle expressed a desire, "that they might be filled with *all the fulness of God*." Ephes. iii. 19. If we consider it an evidence that Christ was God, because the fulness of God dwelt in him, why should not the same inference be drawn, in regard to the Ephesians? The *fulness of God*, means the abundance of gifts, and of blessings, conferred by him."

Here we have, again, the old way of reasoning. The *fulness of God*, in the adduced texts, signifies the abundance of divine gifts, therefore it denotes the same in the text under consideration! This is exactly as if, after I have advanced this proposition: *of all the Constitutions in the world, that of the United States is the best;* you would obstinately pretend, that, because, *Constitution*, at times, is taken for one of our frigates, it signifies the same in the above proposition; and conclude thus: *Constitution is sometimes taken for one of our frigates, therefore, it every where has that signification!* Behold a speci-

men of Mr. Sparks's reasoning, which, indeed, runs through all his Letters, so uniformly, that he may truly be said to have scrupulously followed the precept of the Roman bard: "*Servetur ad imum qualis ab incœpto processerit, et sibi constet.*"*

Now to the argument. The disparity between the nineteenth verse of the third chapter to the Ephesians, and the text in question, is obvious. In this, *all the fulness of the Godhead* is said to *dwell*, not in a temporary or transient, but in a permanent and stable manner. For this is the proper signification of the Greek word κατοικεῖ. *Secondly*. All the fulness of the Godhead is said to dwell *bodily* or *coporally*, which, according to all critics and interpreters, means, *truly*, *really*, *substantially*. But nothing like this, occurs, in the text to the Ephesians; in which, moreover, the very subject-matter sufficiently indicates, that, by the *fulness of God*, the apostle can mean nothing more than an abundance of heavenly gifts; for he expresses there, a desire "that they might be filled with all the fulness of God;" he, therefore, necessarily supposed, that they were not *as yet* filled with the *fulness of God*, and that, of course, it was not essential to them, and did not *dwell* in them *corporally*. On the contrary, in the ninth verse of the second chapter to the Colossians, the object of the apostle evidently shows, that by *all the fulness of the Godhead*, he understood the Deity itself; for he there gives the reason why the Ephesians should not listen to the philosophers to learn true wisdom, but to Christ only, "because, says he, in him dwelleth all the fulness of the Godhead bodily," that is to say, because he is the eternal and uncreated wisdom and truth, in "whom all the treasures of wisdom and science are hidden." Col. ii. v. 3.

As to the 19th verse of the first chapter to the Colossians, "Because in him it has well pleased the Father that *all fulness* should dwell," whether we understand it of Christ as *God*, or as *man*, the inference of Mr. J. S. is equally wrong. For if understood of Christ as *God*, it is manifest that as such he received

* Horat. de Arte Poet.

all the fulness of the Godhead from the eternal generation, which makes him by no means a dependent being, as it is as perfect and necessary for the Son to be begotten of the Father, as it is perfect and necessary for the Father to beget his Son and to communicate to him his own indivisible nature. But if you prefer to understand this text of Christ as *man*, it is again obvious, that, as such, he has received all the *fulness of the Godhead* from the Father, through the mystery of the incarnation, which the Father, as the same apostle says, has decreed before all ages, and in which the Godhead and the human nature were united in one and the same person of the divine word. And, indeed, that the apostle by the words *all fulness*, meant to designate the divine essence or the Godhead, seems to be incontrovertible from the drift of the whole chapter, especially from the preceding verses, v. 13, "Who has translated us into the kingdom of *his beloved Son*."—14, "in whom we have redemption through his blood."—15, "Who is the image of the invisible God, the first born (first begotten or only begotten) of every creature."—16, "For in him were all things created in heaven and on earth, visible and invisible, whether thrones or dominations, or principalities, or powers: all things were created by him and in him."—17, "And he is before all, and by him all things consist."—18 *"And he is the head

* Professor Norton has left us in his comment on this passage, a rare speciment of Unitarian interpretation, and of his scrupulous attention to give the world the plain, simple, and natural sense of the scriptures. The learned professor has made a discovery, of which no one before him ever so much as dreamed, except perhaps, the famous Polish Brother Crellius. Professor N. tells you, that the apostle had not the most distant intention of speaking here of the *creation of the material world*, that nothing more than a *moral creation of a spiritual or moral world*, is meant; in a word, by the *world* you are to understand *the kingdom of Christ or the Christian dispensation*. *Create*, means to *renew* or *reform*, by *all things both celestial and terrestrial, visible and invisible, are* to be understood the *highest and the lowest things in the Christian world!* Finally, "*The thrones, or dominations, or principalities, or powers*, will give the *most dignified among the followers of the new religion*. I have only one query to propose to Professor Norton, and it is this: if the creation of the world does not signify here the *natural creation* of this universe, but merely a *moral* creation of a *spiritual world*,

of the body, the church, who is the beginning, the first born from the dead, that in all things he may hold the primacy." 19. "Because in him it has well pleased the Father that all fulness should dwell." And by what magic of Unitarian construction, shall we be able to understand all this of a mere man? When I explain thus the 19th verse, 1st chapter, and the 9th verse, 2d chapter. I speak in unison with all antiquity, with the Greek and Latin Fathers, the language of the Christian world. Mr. J. S. stands alone with a few Socinian or Unitarian associates, who, with a reasoning always at variance with itself, dare give the lie to all past ages.

Page 244, Mr. J. S. proceeds, "Trinitarians argue, that certain texts of scripture assign to Christ the attributes of the Deity, and hence they infer that he is God."

What Mr. J. S. advances against those texts has been more than once answered in the course of this work, and is no more than a tissue of pitiful equivocations and of his decided deter-

i. e. of the Christian dispensation or religion; creation in the 1st chapter of St. John and in the 1st chapter to the Hebrews, must have the same identical signification, but in that case there occurs a little difficulty, which, however, is not of an easy solution. The difficulty is this, *first*, how does it come to pass, that that moral world, that new, spiritual, and perfect kingdom of Christ, did "not know him?" "And the world did not know him." 1st John. *Secondly*, how shall it come to pass, that that moral world, that new creation, that masterpiece of Jesus Christ, consisting of "the highest and the lowest," and of the most eminent of his elect; that, in fine, that spiritual kingdom is to be "changed as a vesture," and is finally to perish, as we read Hebrews, i. 12, the creation, which is ascribed to Christ, is to be changed and to perish? We are told on the contrary, that "his reign shall be eternal,"* and that †"of his kingdom there shall be no end." How are these things to be reconciled together? There is no method of doing it without a new key. An attempt to offer a serious answer on a comment of this character, would look like insulting the good sense of my readers. The Christian world will smile at the Unitarian efforts, as long as they see them forced to resort to interpretations as awkward and as unnatural as this. With a key of exposition of this new cast, I am able, I am sure, to prove or disprove, establish or pull down, any thing in the scriptures or in any other book. This key, if much used by Unitarians, will, I doubt not, do the business for their sect. See Professor Norton's statement of reasons, &c. page 59, 60.

* Daniel, vii. 27. † Luke, i. 33.

mination to confound *person* with *nature* or *being*, and *nature* with *person*. He asks the question, how could a being, who already possessed infinite knowledge, be *taught?* This question has been already answered by observing, that Christ was *taught* by the Father, not after the manner schoolboys are taught by their masters, but by proceeding from the Father from all eternity by his ineffable generation, and thus receiving his divine nature, and of course, his infinite wisdom. When power, judgment, and knowledge, are said to be given or delivered unto Christ, let it be remembered that in Christ there are two natures, and that what cannot be said of the one, must needs be understood to belong to the other.

Page 246. We meet with this general assertion, "and it may be stated with confidence, that in all the texts of scripture, in which Christ is represented as possessing a high degree of power or knowledge, these possessions are either referred immediately to God as a distinct being from Christ (take away, reader, Mr. S's. equivocation, and substitute to the word *being* the word *person*, and the sentence will be correct) or may be considered as proceeding from him."

Let the reader add as a *distinct person by eternal generation* and the whole position will be perfectly orthodox. For Christ as *God*, as the second person of the blessed Trinity, derives his whole divine being from the first, i. e. the Father, by being eternally begotten by him, and as *man*, it is manifest, likewise, that he receives the Godhead from the Father, who "sent his only begotton Son into the world," "to be made flesh and to dwell among us."

Page 248. "*Eternal existence*," is also said to belong to Christ, John viii. 58, "Jesus said to them: Amen, amen I say to you, before Abraham was, I am," this text is quoted by Trinitarians, but for what reason, it is not easy to perceive; for Christ might have existed before Abraham, and still not have existed from eternity, so far as eternal existence is concerned, therefore, or equality of the Son with the Father, it proves nothing."

1, Mr. J. S. will permit me to observe, that his rendering

of the text is not correct. For the original text and the vulgate, acknowleged by all the learned to be the best and most faithful of all the Latin versions, have, not as Mr. J. S. renders it "before Abraham was," but "before Abraham *was made*," πρὶν Ἀβραὰμ γενέσθαι, *antequam Abraham fieret*, which two expressions are vastly different.

2. At least that text proves that Christ existed before Abraham, and, of course, before he was born of the blessed Virgin Mary. A truth which, indeed, a certain class of Arians admitted, but I am much mistaken if our Unitarian friends will be willing to grant as much.

3. The same passage unanswerably evinces, not only Christ's pre-existence before Abraham, but his *eternal existence*. For, as all the Fathers and interpreters remark, Christ does not say "before Abraham was made, *I was*," in the imperfect or perfect tense, but in the present, "*I am*," that is to say, I am from all eternity. Why so? because "*I am who am*," Exod. iii. 14., i. e. I am necessarily, essentially, independently, eternally. This word, therefore, *I am*, denotes properly eternity, which is always present, and has neither past nor future. Such is the exposition of all the Fathers of the Church. The meaning, therefore, of Christ's words is this: I as *God* not only am before Abraham for the space of fifty years, but for infinite ages, for all eternity; for, as Tertullian remarks, "had he not been God, since he descended from Abraham, he would not have been before Abraham."* Listen to St. Augustine,† "before Abraham was made, know that the words *was made* belong to the human nature, but the words *I am* to

* "Nisi fuisset Deus, consequenter cum ex Abraham fuisset, ante Abraham esse non posset." Tert. lib. de Trinit.

† "Antequam Abraham fieret, intellige, *fieret*, ad humanam naturam, *sum* vero ad divinam pertinere substantiam. *Fieret*, quia creatura erat Abraham. Non dixit: antiquam Abraham *esset*, *ego sum*; sed, antequam Abraham *fieret* qui nisi per me, non *fieret*, ego sum. Neque hoc dixit: antequam Abraham fieret, ego *factus sum*. In principio enim fecit Deus cœlum et terram; nam in principio erat verbum. Antequam fieret Abraham, ego sum. Agnoscite creatorem, discernite creaturam. Qui loquebatur, semen Abrahæ factus erat, et ut Abraham fieret, ante Abraham ipse erat." St. Aug. Tract 43, in fine.

the divine substance. *Was made*, because Abraham was a created being. He did not say, before Abraham *was*, I am, but, before Abraham *was made*, who could not have been made but by me, *I am*. He did not say, neither, before Abraham was made, *I was made*. For, in the beginning, God made heaven and earth, but "in the beginning was the word." Before Abraham was made, *I am*. Acknowledge the Creator, distinguish the creature. He that spoke had been made the seed of Abraham, and, in order that Abraham might be made, he *was* before Abraham." That Christ in this place meant to compare and equal himself to the supreme and eternal God, is incontestable, from the circumstance of the Jews taking up stones to stone him as a blasphemer, for a blasphemer was commanded to be stoned by the law of God. Levit. xxiv. 16.

Page 248. "Heb. xiii. 8. 'Jesus Christ, the same yesterday, to day, and for ever.' That is, the doctrine of Jesus Christ will always remain unchanged. This is the interpretation of Dr. Clarke and Whitby, as well as of Le Clerc, Archbishop Newcome and other Trinitarians."

We deny that these new teachers were Trinitarians; they were downright Socinians or Unitarians, as it undeniably appears from their writings, although they might have managed matters so skilfully as not to lose those lucrative stations which they filled in the religious societies, to which they nominally and in appearance only belonged. We Christians deem it of very little importance to know what sense these and ten thousand other new doctors affix to the sacred writings, but we consider it of vast importance to inquire what meaning the Apostles, those teachers instructed in the very school of the *incarnate word*, have given of the words of Christ and of their own writings to the primitive Christians, and what the first generation, thus formed by the "Apostles of the Lamb," "to whom he gave understanding that they might understand the scriptures," St. Luke, xxiv. 45, has believed and transmitted to the succeeding generations down to this day. For as that original interpretation was sanctioned by the won-

ders and miracles which they wrought, when they delivered it, it is manifest, that that interpretation is the only true signification of the word of God, the only one that was intended by the Holy Ghost; and, of course, we know beforehand, that any new construction, opposite to that, (were it even given by the aggregate collection of all the learned in the world) cannot be but false and erroneous. And, in proceeding thus, we do nothing more than imitate the wisdom of any nation, which, in order to be informed of the true meaning of a civil law, which is supposed to have been enacted eighteen hundred years ago, would certainly deem it wise to consult not the lawyers of the day, who live at a distance of eighteen centuries from the enactment of the law, but would deem it necessary to remount to the period of time in which the law was first promulgated, and to examine what meaning the legislator himself attached to it, in what way it was understood by those who lived and conversed with him, and in what sense, in fine, the same law was ever since understood by men of the law, by all tribunals, by the whole nation. For that and that only can be the true meaning of the law, notwithstanding the contrary comments which jurisconsults of the present age may give of it.

Now those venerable Fathers, to whom Christians look up as to the channel of the faith delivered to the saints by the apostles, inform us that the above text is to be understood not as Unitarians but as Christians do understand it. Thus Cyril of Alexandria says:* "*yesterday* signifies the eternity of the divine nature in Christ; *to day* denotes the novelty, or newness of the incarnation." St. Ambrose adds,† *yesterday* belongs to the eternal; *to day* to the temporal generation of Christ, as if he said, Christ is *yesterday*, i. e. from all eternity; he is *to day*, that is, at the present time, and *for ever*, that is for all the time to come. All which St. John, 1 Revel. expresses thus, "Who is, and who was, and who is to come, the Almighty," such, too, is the exposition of St. Gregory Nazianzen, of Theo-

* St. Cyril. lib de Fide ad Reginas. † St. Ambr. lib. v. de Fide, cap. 2.

doret, of St. Chrysostom, and Theophylact, who all proved from that text the divinity and eternity of Christ against the Arians.

Mr. J. S. goes on in his old track, and reasons thus, "the name of Jesus is put at times for the doctrine of Christ, therefore, in the text under consideration likewise."

We have reason to be tired with such a kind of logick with which you may prove the most extravagant paradoxes as we have often remarked. There is no question now what the name of Jesus may signify *elsewhere*, but what the Christian world has always understood it to signify *here*.

Page 248, "Christ is called the *first born* of every creature, which is an evidence, that he was a *created* being, and must have derived his existence from God."

Such is the Unitarian exposition, an exposition hitherto unheard of in the church of God. When the apostle calls Christ the *first born of every creature*, he does not call him thus as if he were a created being or creature himself, but because he *before all creatures* was begotten from all eternity, and because he is the *cause and principle* of every creature. After the same manner, as St. Basil remarks, lib. iv. contra eunom, after which Christ is called the *first born of the dead*, not because he died before all other dead, but because he is the cause of the resurrection from the dead; so in like manner he is called the *first born* of every creature, not because he was first created before other creatures, but because he is the cause, principle, and creator of all creatures. The same meaning is likewise implied, in that passage of the Apocalypse, iii. where Christ is said to be the "beginning of every creature," not as if he himself were a creature, but because from him all creatures derive their origin and existence. That this is what the apostle intended by the phrase "*First born of every creature*," is undeniable, from the words immediately following, Col. i. 16. "For in him were all things created, in heaven and on earth, visible and invisible," &c. in which words the apostle gives the reason why Christ is called "the first born of every creature." We do not conceive that any thing can be replied to this answer.

Page 248, "Revel. i. 17. 'I am the first and the last.' Who

ever it was that spoke the words, says Mr. J. S. it certainly could not be the ever living God; for in the very next verse he continues to say, "And alive and was dead; and behold, I am living for ever and ever, and have the keys of death and of hell."

That the words "I am the first and the last, the Alpha and the Omega, the beginning and the end, and he who is, and who was, and who is to come, the Almighty," cannot denote but the true and eternal God, and have exactly the same signification which the ineffable name of *Jehovah*, or the sublime words "I am who am," have, is I think, out of all controvery among the Jews, Greeks, and Latins. Now that the words "I am the first and the last," are applied to Jesus Christ, Revel. i. 17th verse, is undeniable from the next following verse, "And alive and was dead; and behold, I am living for ever and have the keys of death and of hell." These words, as it is obvious, cannot be understood to apply but to Jesus Christ, "who is, and who was, and who is to come," again to judge the living and the dead. Verse 7, "Behold he cometh with the clouds; and every eye shall see him, and they that *pierced* him. And all the tribes of the earth shall bewail themselves because of him: even so: Amen." Verse 8, "I am Alpha and Omega, the beginning and the end, saith the Lord God, who is, and who was, and who is to come, the Almighty."

"But this cannot be," replies Mr. J. S.; "for in the very next verse, He that spoke, continued to say, 'I am he that liveth and was dead.' Now, the ever-living God could not, certainly, speak thus."

And why not? "Because God, certainly, cannot die."

I answer, he cannot, to be sure, die, in his own nature; but he may die in the *human* nature, which, in the mystery of the incarnation, when the "Word was made flesh," he united to his divine nature; and because, pursuant to the philosophic axiom, *actiones sunt suppositorum*, actions are referred not to *natures* but to *persons*, it may be said, in the strictest truth, that, although Jesus Christ could not die but as *man*, or ac-

cording to his human nature, still as there is but one only person in Christ, the person of the *divine Word*, his death ought to be referred to that person, and that of course, *God*, that is to say, a nature existing in a divine person, died.

According to the same philosophical axiom, I may say, in truth, of Mr. Sparks: he speaks, he eats, he walks, he writes; because, although he speaks but with his tongue, eats but with his mouth, walks but with his feet, and writes but with his hands, still all these actions are attributed, and may be, in a strict propriety of language, said of his whole person. So, after the same manner, as in Christ there is but one and the same divine person of the *Word*, the actions of both the divine and human natures are referred to it, and, in truth, affirmed of it, and consequently, these propositions are philosophically correct: *God died, man is God:* that is to say, *the human nature, subsisting in the person of God, died; the person in whom the human nature subsists, is God.* I deny that the words, "I am Alpha and Omega," &c. in the last chapter of the Revelation, were spoken by the same angel, who, (verse 9,) refused himself to be adored. They were spoken, either by the eternal Father, or, what is more probable, by Jesus Christ himself, of whom, in the text immediately following, it is said, "Blessed are they that wash their robes in the blood of the *Lamb*," and verse 16, "I Jesus have sent my Angel," &c.

Page 250. Mr. J. S. endeavours to make it appear, *first*, that Christ was never adored or worshipped *as God*, and *secondly*, that the word *worship*, does not always signify religious worship, but sometimes civil homage and respect; it follows, therefore, (such is, according to custom, the superlogical inference of Mr. J. S.) that the same kind of reverence shown to Christ, is not a proof of his having been God.

In order, not to repeat what we have said on this subject, I must refer the reader to Vol. II. No. IX. page 126, 127, &c. Here, therefore, I have but one word to say, viz. that, although I readily agree, with all the interpreters of the scriptures, that the word *worship*, *adoration*, the Latin *adoratio*, and the Greek προσκυνεω is taken at times, *in the Old-Testament*, as an

homage of inferior reverence, or even only as of a civil respect; still, I defy Mr. J. S. and his Unitarian friends, to produce me one solitary instance from the *New-Testament*, in which the above expressions do not signify the true divine worship, supreme adoration, the "*cultum latriæ*," which is due to God only.*

He has, indeed, produced several instances from the old law, but these are to no purpose, from what I have just now granted. In the choice of the examples, which he adduces from the New-Testament, he is rather unlucky, and, without being aware of it, is establishing what I have above asserted.

Page 252. "It is said of Christ, Matth. viii. 2, 'There came a leper and worshipped him,' literally *bowed down before him*, or, according to the custom of the country, showed him a peculiar mark of reverence and respect, as Cornelius afterwards showed to Peter."

But, unfortunately for Mr. Sparks's reasoning, and scriptural knowledge, Cornelius meant to show to St. Peter, not only a peculiar mark of reverence and respect, but true divine honour and worship, as manifestly appears from the words of St. Peter to Cornelius, Acts x. 25, "And Cornelius, falling down at his feet, worshipped." Verse 26, "But Peter raised him up, saying: Rise, *I myself also am a man*." Cornelius meant, therefore, to adore him as *God*. So, likewise, did the people of Lystra, with regard to Paul and Barnabas, to whom they were about to offer up sacrifices, which are due to God only. Acts xiv. 14.

Mr. J. S. quotes another example, from Matth. ix. 18, of a "certain ruler who came and worshipped him," and Verse 33, where, after he had walked on the sea and stilled the winds, "they that were in the ship, came and worshipped or adored him," but not *as God*."

And why not? Listen, reader, to the pretty reason: for

* There is but one passage in the whole New-Testament, that may be considered as doubtful: Matth. xiii. 26, in which some manuscripts, and most of the ancient Latin copies, with the Vulgate, read παρακαλεῖ, others, προσκυνεῖ. See Mill's New Greek Testament, on this verse.

they immediately after say, "of a truth thou art the Son of God." Acts xiv. 33.

But would not one be tempted to infer from these very words, that they adored him as God? The Christian world hitherto certainly drew that inference.

"But the world was till now mistaken," say the Unitarians, with Mr. J. S. "The Son of God cannot be true God."

And why not?

"Because he would make with the Father one and the same being."

That is to say, he would have one and the same divine nature with the Father, and thus be one and the same God with him; but it would not follow that he would be one and the same person with the Father.

But Mr. Sparks cannot conceive this.

And I neither: but if we are determined to believe nothing but what we can clearly understand, then let us disbelieve our own existence. (See, No. I.)

"And if we allow Christ to be the Angel, mentioned in Revelations, conversing with John, he there not only renews his command to "worship God," but implies in strong language, that *he himself is not to be worshipped.*"

But Mr. J. S. must know that we do not allow Christ to be the angel: Christ was not the angel, but he was he who had sent the angel, as we learn from the 16th verse of the last chapter, "I, Jesus, have sent my angel, to testify to you these things in the churches." Would it not seem that he who can use this language, and who has *his* angels, is more than a mere man? The words of the angel to St. John, by which he refused his adoration, and commanded him to adore God, is an additional proof that the word *adoration*, imports, in the New-Testament, *supreme worship*. The same meaning is unquestionably implied, in the fact of the man born blind, John ix. 35—38. "And when he had found him, (the man born blind,) he said to him: dost thou believe in the Son of God? He answered, and said: who is he, Lord, that I may believe in him? And Jesus said to him, thou hast both seen him, and it

is he who talketh with thee. And he said: I believe, Lord, and falling down, he *adored him*." Here we have an additional argument of the Divinity of Christ. For, *first*, how could Christ call himself constantly the *Son of God*, the *only-begotten*, the *only-begotten Son of the Father*, of the *living and blessed God*, if he had been but a mere man, and an adoptive child of God, like other just men? Surely, on that supposition, his affectation of calling himself by that extraordinary title, would be inconceivable, and contrary to the use of human language? What saint, what patriarch, what prophet, ever presumed to take such a name?

2dly. Christ demands here faith in himself as the *son of God*, a faith equal to that which we owe to the Father, John xiv. 1, "you believe in God, believe also in me." Now that we may believe any one whom we deem worthy of credit, is incontestable; but it is incontestable, too, that we cannot believe *in* Christ, the Son of God, unless he be the true, natural, and consubstantial Son of God, that is to say, the one and the same supreme God with the Father. For, to believe *in one* as we are obliged to do in regard to Christ, and as Christians have always done, as appears from the Apostles' creed, "I believe *in* Jesus Christ, the only Son our Lord," is not only to offer homage to his veracity, but to *acknowledge and worship* him, *in* whom we believe, as the supreme and eternal truth, the supreme and ultimate object of our hopes, and our sovereign God; this act of faith, therefore, implies necessarily the worship of the heart and of the mind, by which we tend unto God as our first principle and last end; as therefore, we are bound to believe *in* Christ, Christ must be true God; for otherwise he could not be the object of our faith; for the meaning of these words, I believe *in* Christ, is no other than this: *I trust in Christ, and submit myself to Christ, as, to the way, the truth, and the life, I pant after Christ as the only object of my desires, and repose in Christ as my only God.*

Page 252. "Certain passages of scripture are supposed by some to afford an evidence that *prayers* were offered to Christ, because mention is made in them of *calling* on his name. But

this is an erroneous interpretation of the phrase. Calling on the name of the Lord Jesus does not signify the act of addressing him with prayers or suplications, but it barely means to embrace and obey the religion of Jesus Christ."

1. To this I reply, that *to call on the name* of the Lord Jesus, at times, signifies the very act of addressing him with prayers, and this is its meaning, Acts xxii. 16., "And now, why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord;" calling on the name of the Lord cannot mean here to embrace and obey the religion of Jesus Christ, because this was already sufficiently expressed by the words, "be baptized and wash away thy sins," but it means the actual exercise of prayer, by which, as a necessary means and preparation, the apostle was to dispose himself to receive the effects of baptism, the washing away of his sins.

2. *To call on the name of Jesus* may signify, too, to embrace and follow the religion of Jesus, but not in what manner soever, but in this *specific* manner, that those who profess it, be in the habit of praying to him whose religion they profess. Whether this be the meaning of calling on the name of the Lord, Acts ix. 14, and ii. 21, is not necessary for us to determine, for both significations equally establish the position that prayers may be offered to Christ. The reason which induces Mr. J. S. to think that the text, Acts ii. 21, "Whosoever shall call on the name of the Lord, shall be saved," cannot be understood of the actual act of addressing the Lord by supplications, is strange indeed, "because," says he, "no one can suppose that by this alone (prayer) salvation can be procured."

And why not? And does not the Son of God assure, that by prayer we shall obtain all the rest? "Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you; for every one that asketh, receiveth." Matt. vii. 8.

That we may address our supplications to Christ our Lord, is incontrovertible, from St. John, xiv. 14, "If you shall ask me any thing in my name, that I will do;" nor have we less

clear scripture evidence to prove that prayers have been actually addressed to him; for what else were those admirable words of his blessed mother but an exalted prayer, "*They have no wine*," John ii. 3? Did not the apostles pray to him when they said "Lord, *save us*, we perish," Matt. viii. 25., did not the father of the young man, who had a dumb spirit, pray to him, crying out with tears "I do believe, Lord, *help thou my unbelief*," Matt. ix. 23.; did not the two blind men crying out and saying, "Son of David have mercy on us," Matt. ix. 27, xv. 22, &c. did not St. Paul exclaim "Lord, what wilt thou have me do," Acts ix. 6. and St. Stephen, "And they stoned Stephen, *invoking*, and saying: *Lord Jesus receive my spirit*. And kneeling down, he cried out with a loud voice, saying, *Lord lay not this sin to their charge*." Acts vii. 59. did not, in fine, the robber on the cross, pray to him, saying, "Lord, remember me when thou shalt come into thy kingdom?" Luke xxiii. 42.

Page 243. "Philip ii. 9, 10, 11, "Wherefore God also hath highly exalted him, and given him a name, which is above every name, that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father."

"The meaning of this passage is very clear," says Mr. J. S. "it is expressive of the exaltation of Jesus, and of the extent and authority of his religion. *Every knee is to bow*, or God is to be worshipped, *in his name*. No text is more explicit than this in expressing the superiority of God the Father to Christ. However highly Christ is exalted, we are told it is God who has *exalted him*."

Vain attempts these! the text itself is too plain, the context shrinks from this awkward torture, and "all the creatures in Heaven, upon earth, and in hell, in bending their knees before the adorable name of Jesus, combine in concert to condemn the Unitarian interpretation; the *angels in Heaven* in adoring the only begotten Son, in compliance with the express injunction of the Father, "And again, when he introduceth the first-begotten into the world, he saith, and let all

the angels of God adore him," Heb. i. 6. *Men upon earth*, all the nations of the globe, who, for the space of eighteen hundred years have now adored Jesus as the supreme Lord and Master of the universe, according to the prediction of the royal prophet, "Before him the Ethiopians shall fall down, and his enemies shall lick the ground. And all kings of the earth shall adore him; all nations shall serve him." Psal. lxxi. 9, 11. Finally, *the devils in hell*, who cannot stand the infinite majesty and power of the adorable name of Jesus, and whom the primitive Christians were wont to cast out from possessed persons by the sole invocation of this most holy name, as we learn from St. Justin, in his first Apology for the Christians towards the end of that work.

The genuine sense, therefore, of this important text, is this: The most sacred name (Ιησοῦς) derived from the Hebrew root יש׳ *he has saved*, signifies *saviour*, or *salvation itself*, or *saviour by excellence*, hence Matth. i. 21, "Thou shalt call his name Jesus, said the angel to Joseph, for he shall *save* his people from their sins."

This adorable name is above all other names. "For there is no other name under heaven given to men, whereby we must be saved." Acts, iv. 12. Why so? Because this ineffable name, *Jesus*, is the proper name of the incarnate word, or of that man that is at once the only-begotten Son of God and the son of man, true God and true man, Christ Jesus.

In this adorable name every knee is to bend, or every creature in heaven, upon earth, and in hell, is to adore Jesus as *God-man*, as at once the Son of God and the son of man, by one and the same indivisible act of adoration, because the eternal word and the human nature in Jesus, make but one and the same Christ, because subsisting in and united to one and the same divine person of the word. Here, therefore, is question of an act of supreme adoration, which is due to him, who is at once in the *form* or *nature* of a servant, and in the *form* of God, and who, notwithstanding the distinction of natures, is but one Jesus Christ, and for this reason, "every tongue is to confess that the Lord Jesus Christ

is in the glory of the Father," that is to say, that Jesus as *God*, as in the *form of God* is in the same glory, essence, majesty, and power of the Deity with the Father, and that as *man*, as being in the *form of a servant*, he is raised at the right hand of God the Father above all men and angels, and participates in the glory of the Father in such a near and eminent degree, that he may be said in truth to be infinitely more in the glory of the Father than all the angels or saints.

"But are we not told, that it is the *Father* that *exalted* Jesus? The Father, therefore, must needs be superior to Jesus Christ."

The answer is obvious. He must certainly be superior to Jesus Christ in regard to that *nature* which he exalted in him, now the nature which the Father has exalted in his Son Jesus, is, no doubt, that nature which has humbled and debased itself, and has become obedient unto death, even the death of the cross; for the conjunction, *wherefore*, God has exalted him, clearly shows that the exaltation was bestowed as a reward of the humiliations and obedience of Christ; but that nature, which has humbled itself and was made obedient, is unquestionably the human nature; therefore God the Father is above the human nature in Christ, or above Jesus as *man*, as he himself explicitly declares it, "The Father is greater than I," St. John, xiv. 28, that is to say, in as far as I am man, and in as far as I ascend into heaven, where, as *God*, I already am.

Page 254. John, v. 35. "The Father judgeth no man, but hath committed all judgment to the Son, that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father, who has sent him."

Mr. J. S. reasons thus on this text: "In the first place, it is said, "the Father has *committed* all judgment to the Son;" and next, that "he has sent him," both of which declarations show, as clearly as can be shown, that they are distinct beings, and that one derives his power and authority from the other."

These declarations show, indeed, that the Father and the Son are distinct *persons*, not *beings*, for they have not *distinct*, but *one* and the *same identical nature*, and that the Son is sent *by*, and derives his power and authority as *God*, from the

Father, by being begotten of him, or from his "womb" from all eternity, and that necessarily, essentially, and without any dependency on the part of the Son, and, as *man*, by *the mystery of the incarnation*, in which the eternal Father has anointed the sacred humanity of Jesus Christ with the ineffable and substantial unction of the Deity, conformably with this prediction of David, "Thou hast loved justice and hatedst iniquity; therefore God, thy God has anointed thee with the oil of gladness above thy fellows." Psalm, xliv. 8. The humanity, thus anointed, with the divinity, is worthy of one and the same honour and adoration, because it subsists *in*, and is hypostatically united *with*, the same divine person of the word, to which this honour and adoration is referred, for we do not honour the nature *abstractedly considered*, but as *existing*, or united to, its person.

Mr. J. S. adds, "That the meaning of the text is much impaired by a wrong translation of a single word. Instead of rendering καθος, *even as*, it should be *since*, or *seeing*. There is, says he, a similar example in Ephes. i. 3."

We deny, on the faith of the best Lexicons, that our interpretation of the word καθος, *even as*, is wrong, or, that it should be *since*, or *seeing*, in either of the above texts. *Secondly*, that the rendering *even as* of καθος, in John, v. 33, 34, is the only genuine translation, is undeniable from the context. For it is obvious, that the whole drift of Christ's discourse in that chapter, was to establish his equality with the Father, *first*, from an equality of the same operations, from their equally possessing life within themselves, from an equality of power, in raising the dead to life, and, in fine, from an equality of honour and worship.

Page 255. "There are some passages, in which glory, thanks, and gratitude, are rendered to Christ. II. Peter iii. 18, "To him be glory both now and for ever." I. Tim. i. 13, "I thank Christ Jesus our Lord," &c. Mr. J. S. seems to be willing that we should show some *civil* honours, thanks, and gratitude to Christ, "but every one should be cautious how he renders those honours and those ascriptions of praise

and thanksgiving, which belong to the Father only. There can be but one supreme object of spiritual worship, or of religious homage, and that is God."

Hence, I conclude thus: therefore, as Jesus Christ has been demonstrated to be true God, he is, of course, the supreme object of spiritual worship. Or else, let me ask Mr. J. S. was it but a *civil* compliment, the eternal Father meant, the angels should pay his Son, when he made them this solemn injunction, "And again, when he introduceth his first-begotten into the world, he saith: And let all the angels of God adore him." Hebr. i. 7. Would not one be tempted here to think that the eternal Father and the Unitarians are not altogether of the same sentiment with regard to the honour due to his Son? Was it but empty civility the whole court of heaven meant to exhibit to the Lamb, Revel. i. 9, "And they sung a new canticle, saying: Thou art worthy O Lord, to take the book, and to open the seals thereof, because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation."

10. "And hast made us to our God a kingdom, and priests; and we shall reign on the earth."

11. "And I saw and heard the voice of many angels round about the throne, and the living creatures and the ancients; and the number of them was thousands of thousands,

12. "Saying with a loud voice: Worthy is the Lamb that was slain, to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction." As it is impossible for him to receive power and divinity, who has not from all eternity possessed them, the meaning of this phrase is obviously this, that the Lamb on account of his having been slain, is worthy, that his power and divinity should be solemnly acknowledged, honoured, and blessed by all creatures.

13. "And every creature which is in heaven and on earth, and under the earth, and such as are in the sea, and the things that are therein: I heard all saying: To him that sitteth on the throne, and to the Lamb, benediction, and honour, and glory, and power, for ever and ever."

Page 261. Matt. xxviii. 19. "Go ye, therefore, and teach all nations, baptizing them in (into) the name of the Father, and of the Son, and of the Holy Ghost."

See what we have said on this text. (Vol. I. No. V.)

Mr. J. S. adduces various interpretations of this text, first, says he, the word *name*, by a Hebrew idiom, is often redundant; and, of course, may be so here too; in that case, the text would read thus: "Baptizing them in the Father, and the Son, and the Holy Ghost."

According to that rendering, the *unity* of nature, common to the three divine persons, would not be so clearly expressed, but, as to the distinction of persons, the passage is equally clear and decisive; for the reader will never be able to conceive how the only-begotten Son of God, on such an important occasion, in establishing the initiative rite and sacrament of his Church, could have placed himself and the Holy Ghost on a level, and in immediate connexion with the true God, the Father, unless they were God like him, or that he would have made use at all of the names of the Son and Holy Ghost, if, in fact, and in reality, as it falls out in the Unitarian interpretation, he meant none but the Father.

Page 261. "In other cases the *name* of any person signifies the *authority* or doctrine of that person."

From this one may be tempted to infer, that at least the Son and the Holy Ghost are *persons*.

Page 252. "It hence follows, that being "baptized into the name" of any *person* is the same as being baptized into the person himself."

"To be baptized into the name of any person," says Schleusner, "signifies to profess, by the rite of baptism, a determination to be devoted to his doctrines, his authority, and his institutions."

Page 263. "In other words, to be baptized into any person or thing, is to make a public profession of faith in that person or thing."

Ibidem. "To be baptized into the name of the Father, Son, and Holy Ghost, was to express a belief, that God was the

original author of the Christian religion, that Christ was empowered by divine aid to publish it to the world; and that the influence of the Holy Spirit or a divine agency was manifested in the miraculous powers and gifts which were exercised both by our Saviour and his disciples."

Such is the interpretation of men: but this is not what we are enquiring after. We are searching after that divine truth, which the incarnate wisdom of God intended to convey by the above oracle. Now how shall we infallibly arrive at the knowledge of that heavenly truth, of the meaning intended by the Holy Ghost? Is it by applying to the doctors of the eighteenth century? that would be as absurd, as to maintain, that, in order to come at the right meaning of the laws of the emperor Justinian or of the constitution of the United States, recourse ought to be had, not to Justinian himself and the cotemporary writers of his age, or to the framers of our constitution and those that lived in their age, but to such men as live a thousand or more years after the age in which those laws are supposed to have been enacted and the said constitution to have been framed. We know well enough what men may say about any text of the scripture, we know, too, that there is no text so clear and explicit, that may not be made, if left to the wild fancy of men, to speak either impiety or extravagance; we know, in particular what interpretations men, I mean the Simonians, the Cerinthians, the Valentinians, the Gnosticks, the Marcionites, the Arians, &c. have given of the text in question, but, I repeat it again, it is not the word of men we are searching after, but the *word of God*, i. e. the divine truth contained in the said text. By what method shall we infallibly discover it? Is it by bringing the scripture phraseology to a better grammatical construction, or by telling our readers, that without departing from the rigour of grammatical construction, the sentence may bear *such* or *such* a meaning? If it could once be made out, that Almighty God, in making his communications to men, intended to make men skilful grammarians, or that the Holy Ghost, in delivering his oracles, was either restricted to the rules of grammar, or that

at least he is never wont to depart from them, the method of squaring every text by the precepts of grammar, with a view of eliciting from it its hidden truth, would be plausible; but, since it cannot be denied, that the contrary is the case, it is obvious, that by adopting such a standard of interpretation, the scripture would be made the most ridiculous and absurd of all books. How then are we to proceed to find out the true meaning of the above text, or of any other scriptural passage? By pursuing, no doubt, the same simple process, which good plain sense directs us to follow in order to discover the meaning, for instance, of the laws of the emperor Justinian, or of the constitution of the United States, that is to say, by remounting to the origin of things, by interrogating the legislator himself, and by making inquiry with those who enjoyed a familiar and intimate intercourse with him, and who were charged with the high commission of promulgating and interpreting his laws. And who were they? they were Christ our Lord, the Supreme Lawgiver, and his heralds, the twelve apostles. Now what meaning did Christ our Lord attach to the above oracle? That, no doubt, which he communicated to his disciples, when, after his resurrection "he opened their understanding, that they might understand the scriptures," and what was the meaning thus communicated to the Apostles? That, unquestionably, which they communicated to the primitive faithful, and which the believers of the first age transmitted to those of the second, and so from generation to generation down to this present day in a constant, uniform, and uninterrupted stream of one and the same divine belief, delivered to the saints eighteen hundred years ago? Now what is the meaning thus handed down to the Christian world? It is the meaning that is contained in that solemn profession of faith, which the Christian world has always made* and makes to to this day, viz: that we are baptized in the invocation of

* See Tertull. lib. de Bapt. cap. 13. Theodoret. lib. i. cap. 12. S. Basil. lib. de spiritu sancto, and Arius himself, who bears witness to this in the confession of his faith, handed to Constantine and recorded by Socrates, lib. i. cap. 26.

the adorable name of one and the same God, subsisting in three distinct persons, the Father, the Son, and the Holy Ghost, and that by this very rite of baptism we are consecrated to the service of that one only God, subsisting in three distinct persons, and thereby promise to the same three divine persons perpetual allegiance, obedience, submission, and supreme worship.

Let the reader observe, that there is no question here about the opinions or speculations of men, but of a public, solemn, and universal fact. For, we do not inquire, what interpretations men have given, in process of time, of this or that other text, but we inquire, whether it be a certain, indubitable fact, that Christ and his apostles have attached such a determinate signification to such a determinate passage. And as of this fact we have as many evidences as there have existed generations between Christ our Lord, his apostles, and ourselves, we conclude, with absolute certainty, that we have the true sense, and the only true sense; for of two opposite interpretations, but one can be true. He that rejects such an exalted authority, and denies a fact supported by it, must needs reject all historical truth, and maintain what is the last link of folly, viz. that the testimony of men is no longer a criterion to ascertain any historical fact.

Page 262. "If so important a doctrine as that of the Trinity, were to be inculcated in this form of baptism, it certainly would not have been so uniformly omitted."

And whence does Mr. J. S. know that this form of baptism, prescribed here by Christ, was uniformly omitted? Can it be said, without a kind of blasphemy, that after Jesus Christ had premised this imposing prelude, "All power is given unto me in heaven and upon earth," in order to show, that what he was about to ordain, required all the power of the Most High—can it be said, I say, that the solemn injunction of Christ, was immaterial, indifferent, or unnecessary; or if obligatory, that the apostles should have shown so little regard for it, as to neglect it in practice? *Next*, that the apostles uniformly used the form prescribed by Christ, we justly infer, not only from the

respect they had for their divine master's commands, but also from their practice, recorded Acts xix. where we read, "And he (St. Paul.) said to them, (some disciples of St. John,) have you received the Holy Ghost since ye believed? But they said to him: we have not so much as heard whether there be a Holy Ghost. And he said: in what then were you baptized? Who said: in John's baptism. Then Paul said: John baptized the people with the baptism of penance, saying: that they should believe in him who was to come after him, that is to say, in Jesus. Having heard these things, they were baptized in the name of the Lord Jesus." From this passage, I infer these two things: *first*, that the Holy Ghost is a true subsisting person; this is clearly evinced by the question made by the apostle, and the answer of the disciples. And, *next*, that the apostle thought that baptism, conferred without the belief and invocation of the Holy Ghost, was of no avail, because not conformable to the form prescribed by Jesus Christ, and which was ever used in the church of God, as manifestly appears by the unanimous testimony of the earliest fathers of the Greek and Latin church.*

Page 262. "It is also to be noticed, that in the verse immediately preceding, Christ says, "All power is given unto me, in heaven and on earth." If he were God, it could never be said that all his power was *given to* him."

I beg Mr. Sparks's pardon: it could be said of Jesus Christ both as *God*, and as *man*. To him, *as God*, all the power was given by the Father, through that eternal generation of which the latter speaks, when he says, addressing his Son, "Before the morning-star, out of my womb have I begotten thee." *Next*, to Christ, *as man*, all power was given, when he was

* "In nomine rerum cunctarum Parentis, et Domini Dei et Salvatoris nostri Jesu Christi et Spiritus Sancti in aqua tunc lavantur." S. Justin, in Apolog. II. pro Christianis.

"Lex tingindi imposita est et lex præscripta. Ite, inquit, docete nationes Tingentes eos in nomine Patris et Filii, et Spiritus Sancti." Tertull. Lib. de Baptis. cap. xiii.

"Cum utique non habeatur legitimum Baptisma, nisi sub nomine Trinitatis." Origines in cap. vi. Epist. ad Roman.

united to the divine person of the *Word*, in the mystery of the incarnation.

We have now gone through what appeared to us most relevant and worthy of notice, in the two last Letters of Mr. J. Sparks to the Rev. Dr. Wyatt. The issue of the controversy must be left to the good sense and wisdom of the public.

In order that this work may be concluded with the same spirit with which it was first undertaken, I, the undersigned, most respectfully, and with all the simplicity of a true child of the church, hereby submit every syllable I have written in this publication, to the supreme judgment of the Holy Apostolical See. Whatever that first and mistress of all churches approves, I approve; whatever it rejects, I reject; and whatever it condemns, I condemn. For, on the one side, I am not so ignorant of my own nature, as not to be fully conscious of my being but a weak man, liable to error and mistake. "*Homo sum, nil humani a me alienum esse puto.*" And, on the other, I know that reason dictates, and that the Incarnate Wisdom, Jesus Christ, has ordained it so, that Peter and his lawful successors in the ministry, should "confirm their brethren;"* that they should be, in the mystical edifice of the church, what the foundation is in any material building, that is to say, that they should support, by the firmness of their faith, the true belief through the whole church;† and that, in fine, in the capacity of the supreme pastors of Christ's whole flock, they should feed and guide not only the lambs, (the common faithful,) but also the sheep, the mothers of the lambs, that is to say, all the other pastors of the church.‡ I know

* Luke xxii. 32. "I have prayed for thee. that thy faith fail not, and thou, being once converted, confirm thy brethren."

† Matth. xvi. 18. "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

‡ John xxi. 16, 17. "He saith to him: Feed my Lambs—feed my sheep."

that without a centre of unity, there cannot be unity; without a head, there cannot be a body; without a foundation, there cannot be an edifice: and without a Supreme Shepherd, there cannot be safety nor unity for a flock, which embraces the whole universe.*

I, therefore, in conformity with the doctrine of St. Irenæus,† with heart and soul adhere to the solemn declaration of St. Jerome, in his Epistle to St. Damasus Pope, "It is with thy Holiness I hold it; that is to say, I live in communion with the chair of Peter. Upon that rock I know the church to have been built."‡

ANTHONY KOHLMANN, S. I.

* John, x. 16, "And there shall be made one fold and one shepherd."

† "Ad hanc enim Ecclesiam (Romanam,) propter potentiorem principalitatem necesse est omnem convenire Ecclesiam, hoc est, eos qui sunt undique fideles." Lib. iii. adv. hæres. cap. iii.

‡ "Beatitudini tuæ, id est, Cathedræ Petri communione consocior. Super illam Petram Ecclesiam ædificatam esse scio." Epist. xiv. ad Damasum.

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